THE BREAST-PLATE OF FAITH AND LOVE.

A Treatise,

Wherein the ground and exercise of *Faith* and *Love*, as they are set upon Christ *their Object*, *and as they are expressed* in *Good Works*, is explained.

Delivered

In 18. Sermons upon three severall Texts,

By the late faithfull and worthy Minister of Jesus Christ,

JOHN PRESTON,

Dr. in Divinity, Chaplaine in ordinary to his *Majesty*, *Master* of Emmanuel *Colledge in* Cambridge, and sometimes Preacher of *Lincolns* Inne.

The fourth Edition.

But let us who are of the day bee sober, putting on the Breast-plate of Faith and Love, 1 Thes. 5 8.

What will it profit, my Brethren, if a man say hee have Faith, and hath not workes? Can Faith save him? James 2.14.

Imprinted at *London* by *R. Y.* for *Nicholas Bourne*, and are to be sold at the South entrance of the *Royall Exchange*. 1634.

THE BREASTPLATE OF FAITH AND LOVE

56...1433-5

ILLUSTRISSIMO, NOBILISSIMOQUE VIRO,
ROBERTO COMITI WARWICENSI,
JOHANNIS PRESTONI S. T. D. ET
COLLEGII IMMANUELIS Q. MAGISTRI
(CUJUS TUTELÆ,
DUM IN VIVIS ESSET, PRIMOGENITUM SUUM
IN DISCIPLINAM ET LITERIS EXPOLIENDUM
TRADIDIT)
POSTHUMORUM TRACTATUUM PARTEM
DE NATURA FIDEI, EJUSQUE EFFICACIA,
DEQUE AMORE ET OPERIBUS BONIS,
DEVOTISSIMI, TAM AUTHORIS, DUM VIVERET,
QUAM IPSORUM QUI SUPERSUNT, OBSEQUII
TESTIMONIUM.
M. D. D. D.

RICHARDUS SIBS.

JOHANNES DAVENPORT.

To the Christian Reader.

Christian Reader,

INnumerable are the sleights of Satan, to hinder a Christian in his course towards Heaven, by exciting the corruption of his own heart to disturbe him, when hee is about to doe any good; or by discouraging him with inward terrours, when he would solace himselfe with heavenly comforts, or by dishearthning him under the feares of suffering, when he should be resolute in a good cause. A type whereof were the Israelites, whose servitude was redoubled, when they turned themselves to forsake Egypt. Wherefore we have much need of Christian fortitude, according to that direction, Watch ye, stand fast, quit your selves like men: especially since Satan, like a Serpentine Crocodile pursued, is by resistance put to flight. 1 Cor. 16. 13.

But as in warres, (which the Philistims knew well in putting their hope in Goliah) the chiefe strength of the Souldiers lyeth in their Captaine, so in spirituall conflicts, all a Christians strength is in Christ and from him. For, before our conversion, we

were of no strength: *since our conversion*, wee are not sufficient of our selves to thinke a good thought. *And, to worke out from the Saints all selfe-confidence, God, by their falls teacheth them,* To rejoyce in the Lord Jesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us, is made ours by Faith, *which is the hand of the soule enriching it by receiving Christ, who is* the treasure hid in the field, *and with him, those* unsearchable riches *of grace, which are revealed and offered in the Gospel: Yea, it is part of our spirituall armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, he is borne with his armour upon him; as soon as he is regenerate, he is armed. Its called a* Breast-plate, *because it preserves the heart; a* long, large shield, *(as the word signifieth) which is usefull to defend the whole man from all sorts of assaults: Which part of spirituall armour, and how it is to be managed, is declared in the former part of the ensuing Treatise, in ten Sermons.*

1 Thes. 5. 8 Θωρηξ. Eph. 6. 16. Θυρεον of θυω.

Now as all rivers returne into the sea, whence they came; so the beleeving soule, having received all from Christ, returneth all to Christ. For thus the beleever reasoneth: Was Gods undeserved, unexpected love such to me, that he spared not his onely begotten Sonne, but gave him to dye for me? Its but equall

that I should live to him, die for him, bring in my strength, time, gifts, liberty, all that I have, all that I am, in his service, to his glory. That affection, whence these resolutions arise, is called Love, *which so inclineth the soule, that it moveth in a direct line, towards that object wherein it expecteth contentment. The soule is miserably deluded in pursuing the wind, and in taking ayme at a flying fowle, whilest it seeks happinesse in any creature: which appeares in the restlesnesse of those irregular agitations, and endlesse motions of the minds of ambitious, voluptuous, and covetous persons, whose frame of spirit is like the lower part of the elementary region, the seate of windes, tempests, and earthquakes, full of unquietnesse; whilest the beleevers soule, like that part towards heaven, which is alwaies peaceable and still, enjoyeth true rest and joy. And indeed the perfection of our spirits, cannot be but in union with the chiefe of spirits, which communicateth his goodnesse to the creature according to its capacity. This affection of Love, as it reflecteth upon Christ, being a fruit and effect of his Love to us apprehended by faith, is the subject of the second part of the following Treatise in seven Sermons.*

The judicious Author out of a piercing insight into the methods of the Tempter, knowing upon what rockes the faith of many suffers shipwracke; that neither

neither the weake Christian might lose the comfort of his faith, through want of evidences, nor the presumptuous rest upon a fancy instead of faith, nor the adversaries be emboldned to cast upon us, by reason of this doctrine of Justification by faith onely, their wonted nick-names of Soli-fidians, *and* Nulli-fidians; *throughout the whole Treatise, and more especially in the last Sermon, he discourseth of* good Workes, *as they arise from faith and love. This is the summe of the faithful and fruitfull labours of this reverend, learned and godly Minister of the Gospel, who whilest he lived, was an example of the life of faith and love, and of good workes, to so many as were acquainted with his equall and even walking in the wayes of God, in the severall turnings and occasions of his life. But it will be too much injury to the godly Reader to be detained longer in the porch. We now dismisse thee to the reading of this profitable worke, beseeching God to increase faith, and to perfect love in thy heart, that thou maist be fruitfull in good workes.*

Thine in our Lord Jesus Christ,

RICHARD SIBS,

JOHN DAVENPORT.

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OF FAITH.

The first Sermon.

ROM. 1. 17.

For by it the righteousnesse of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.

IN the words I have read unto you, S. *Paul* tels them, that he is not ashamed of the Gospel of CHRIST. For it was a shame to him, partly, because the Gospel was then in persecution: and partly, because he was plain in speech; he came not with excellency of words, or mans wisedome, and therefore you may observe what adoe hee had to defend himselfe in his Epistles to the *Corinthians*, a wise people, who partly hated,

and partly despised his manner of delivery: but saith he, *I am not ashamed of it, for it is the power of God to salvation:* it is that which, being received, will bring men to heaven; being rejected, will shut men up in hell, and therefore it is of no small moment. He gives a reason in these words, why it is the power of *God* to salvation: *For*, saith he, *by it the righteousnesse of God is revealed:* That is, the righteousnes which is of *God*, which only *God* accepts, and by which alone men can be saved, is revealed by the Gospel, and no other way.

But to what purpose is this revealed, if I know not how to come by it? Many things are revealed, but how shall I know that they are mine? Therefore he addes, *It is the power of God to salvation, to every one that beleeves.* As it is revealed by the Gospel, so something is to be done on our part; as *God* manifests it, and layes it open, so you must receive it by faith.

Yea, but I have not so strong a faith, I cannot beleeve as I would, and as I should. Saies he, faith hath degrees, *it is revealed from faith to faith:* That is, one receives it in one degree, and the same afterward receives it in a greater degree, and so forward. All are alike justified, but there is a difference in faith, some is stronger, some is weaker, which I wil afterward shew at large.

The point to be gathered out of these words, is this:

Doct. *That Righteousnesse, by which alone we can be saved now in the time of the Gospel, is revealed and offered to all that will take it.*

You

You heare this it may bee, you may not have such a conceit of the thing as you should have: but it is not a matter of light moment, but an exceeding great thing to see the righteousnesse of *God* revealed. It is the great, glorious mystery of the Gospel; which the Angels desire to pry into, which made S. *Paul* in his Ministery so glorious, which swallowed up his thoughts, that hee could not tell how to expresse it: that now in this last age, *Christ hath revealed* through us *the unsearchable riches of his Grace*; That is, Riches which I know not how to expresse. Therefore hee prayes that *God would open their eyes, that they might comprehend with all the Saints, the height, and length, and breadth of that* Redemption, which CHRIST hath wrought for them. It passeth our comprehension, yet hee praies that they may comprehend it in such a measure as is possible, though there bee a height, and breadth & depth therein, which could not be measured. And this is it that is revealed to the soules of men, the escaping of Hell and Death, such free accesse to the Throne of Grace, as none before had; this liberty to be made the Sons of *God*, and heires of heaven, yea Kings and Priests to *God*, and making good of all promises, and the entailing of them to our posterity, and making them Yea and Amen. All this, I say, is now revealed, which before was not.

Why this righteousnesse is said to be revealed.

1. It is said to be revealed, partly, because this, of all other things, was never written in the hearts of men. The Morall Law was written therein, but they had not the least inkling, the least crevice of

1. It was not written in mens hearts by nature.

2. In respect of those that reveale it.

light to see this; partly, because it is now opened in a larger measure than it was heretofore, in the times of the Prophets: the doore was a little open before, but now it is wide open, and nothing is hid from the soules of men, that is necessary for them to know.

3. In regard of those that heare it.

Againe, it is revealed, not onely in regard of the Preachers that make it knowne, but likewise in regard of them that heare it: for there is a greater measure of the spirit of Revelation dispensed under the Gospel. Therefore, *Eph.* 1. 18. the Apostle prayes that *the eyes of their understanding might bee opened, that they might know what is the hope of their calling, and the riches of his glorious inheritance in the Saints.* For what is it to have a light shining, if their eyes be shut to whom it shines? So the thing revealed is the Righteousnesse of *God*. And lastly, it is that Righteousnesse, by which alone men can be saved.

6. Questions about this righteousnesse.

This is the maine point, which, that you may understand, I will open by answering these sixe Questions.

1. How this Righteousnesse of *God*, (*i.e.* which is accepted of *God*) saves.
2. How it is offered to us.
3. To whom it is offered.
4. Upon what qualifications.
5. How it is made ours.

And lastly, What is required of us, when wee have it. These hang one upon another, but for memory sake, I have thus distinguished them.

1. Quest. How it saveth.

First, How doth it save? I answer: 1. This Righteousnesse

teousneſſe ſaves after the ſame manner that the unrighteouſneſſe of *Adam* did condemne: let us ſet theſe two together, and the thing will be plaine.

Firſt, as *Adam* was one man, yet the common root of all mankinde, of whom all that are guilty of death, and ſhall be damned, muſt be borne: ſo *Chriſt*, the ſecond *Adam*, ſtands as a publike perſon, and the root of all that ſhall be ingrafted into, and borne of him.

Anſw. 1. A parallel between the unrighteouſneſſe of the firſt, and the righteouſneſſe of the ſecond Adam, in 3. things.

Secondly, as *Adams* firſt unrighteouſneſſe, the firſt ſin he committed, is communicated to men, and made theirs by imputation; and not ſo onely, but by inherency alſo (for it hath bred in them originall ſinne:) After the ſame manner the righteouſneſſe that *Chriſt wrought*, is made ours by imputation; and this imputative righteouſneſſe of *Chriſt* worketh a righteouſneſſe which qualifies the perſon, and is inherent in us. Laſtly, as after this unrighteouſneſſe comes death, which rules & reignes in us, bringing every thing into ſubjection, ſo that all the comforts men poſſeſſe, are overcome in ſome degree, while we live here; (all ſickneſſes, and troubles, and croſſes, being as ſo many skirmiſhes which death hath with us, before the maine Battell comes:) So in *Chriſt* life reignes over all, and brings all into ſubjection to him: that is, it brings all the troubles man ſuſtaineth, all the enemies he hath, yea death and ſin into ſubjection, by degrees in this life, and after death perfectly. There is a compariſon made in *Rom.* 5. 14. which you ſhall finde more fully to expreſſe, and more largely to ſet this out than I have done. The

first *Adam* was a figure of him that was to come, and 1 *Cor.* 15.45. *Christ* is called the *second Adam*. Now you doe see the miserable fruit of *Adams* fall, you see by lamentable experience, what originall sin is, and how much it hath corrupted us; why then should you think it a strange thing, that the righteousnesse of *Christ* should be imputed? Againe, death, you see, reignes over all by one; why then wil you not beleeve that life shall reign over all men, that is, bring every enemy of ours into subjection, by the other? For the righteousnesse of one saves, as the unrighteousnesse of the other coudemnes.

Ans. 2. Another expression I finde in 2 *Cor.* 5.21. *As Christ was made sinne for us, who knew no sinne, so are we made the righteousnes of God in him*: That is, though *Christ* was a man without sin in himselfe, yet our sin was imputed to him, and he was by *God* reckoned as a sinner; and then he kils him, putting our curse upon him; so to us that are free from righteousnes, *Christ* is made righteousnes, so that *God* lookes on us as if we had performed perfect righteousnesse, and when that is done, he saves us. And so much for the first Question.

Quest. 2. How we shall come by it. But now when we heare that this righteousnes saves, the Question is, How shall we come by it? In that it saves, it is good and comfortable; but it may save some men, and yet I have no share nor part in salvation.

Answ. I answer, it is freely given to us, even as Fathers give lands and inheritances to their children, and as Kings give Pardons, and Titles, and Honours, and

and Riches, out of their clemency, becauſe they will, to ſhew their magnificence, and goodneſſe to their ſubjects; So doth *God* give this righteouſnes. As you ſhall find it expreſſed, *Eſay 9.6. To Us a Child is borne, to Us a Son is given:* a place worth your marking and obſervation. And *Joh. 3.16. God ſo loved the world, that he gave his only begotten Sonne, &c.* And *Rom. 5.17.* it is called *the gift of Righteouſneſſe:* That is, a thing which *God* freely, ſimply, voluntarily, and only becauſe he will, beſtowes on men, not looking on any worthineſſe in them of the ſame: (as we ſay, nothing is ſo free as gift.) The paſſage is this: For, *if through the offence of one, Death reigned in all, much more they which receive abundance of grace, and the gift of righteouſneſſe, ſhall reigne in life by one Jeſus Chriſt.* So that *God* gives it freely out of his meere love, without any other motive or end, but to ſhew his magnificence, and to make manifeſt in the ages to come the unſearchable riches of *Chriſt*, the great and exceeding glorious riches that he hath provided for them that love him.

But what is the reaſon that *God* will have it communicated to the ſons of men no other way but by gift? You ſhall ſee it, *Rom. 4.5.* that it is for theſe cauſes:

Reaſons why it is by gift.

First, *That no man might boaſt in himſelf, but that he that rejoyceth, may rejoyce in the Lord.* If any other bargaine or manner of conveyance had been made, wee ſhould have had ſomething to boaſt of, but comming meerely from GOD as a gift, we have cauſe to glory in *God*, and nothing elſe.

1. That none might boaſt.

2. That it be of grace.
3. That it might be ſure to all the ſeed.

Again its a gift, that men may learn to depend upon *God* for it: *God* will have no man challenge it as due; for it is a meere grace. Laſtly, it is a gift, *that it may bee ſure to all the ſeed.* If there had been any thing required at our hands, (This do, fulfill this Law, and you ſhall have this righteouſneſs:) it had not bin ſure, nay none had been ſaved; for by the Law is tranſgreſſion and wrath: but being by gift, it is firm and ſure to all the ſeed: for when a thing is freely given, and nothing expected, but taking it, and thankſgiving for it, what is more ſure?

To whom it is given.

But, when you heare this righteouſneſſe is given, the next queſtion will be, To whom is it given? If it be only given to ſome, what comfort is this to me?

Anſw.

But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the ſure Word of *God*, which will not faile. When you have the Charter of a King well confirmed, you reckon it a matter of great moment: What is it then, when you have the Charter of *God* himſelf? which you ſhall evidently ſee in theſe two places, *Marke ult. 15. Goe and preach the Goſpel to every creature under Heaven:* What is that? Go and tell every man without exception, that there is good newes for him, *Chriſt* is dead for him, and if he will take him, and accept of his righteouſneſſe, he ſhall have it; reſtrain it not, but goe and tell every man under Heaven. The other Text is, *Rev. ult. Whoſoever will, let him come, and take of the waters of life freely.* There is a *quicunque vult*, whoſoever will come, (none excepted)

cepted) may have life, and it shal cost him nothing. Many other places of Scripture there be, to prove the generality of the offer: and having a sure Word for it, consider it.

But if it be objected, It is given only to the Elect, and therefore not to every man. *Object.*

I answer, when we have a sure Word, that it is given to every man under heaven, without any restraint at all, why should any except himselfe? Indeed, when *Christ* was offered freely to every man, and one received him, another rejected him, then the Mystery of Election and Reprobation was revealed; the reason why some received him being, because *God* gave them a heart, which to the rest hee gave not; but, in point of offering of *Christ*, wee must be generall, without having respect to election. For otherwise the Elect of *Christ* should have no ground for their faith, none knowing hee is elected, untill he hath beleeved and repented. *Answ. 1.* In the ministry of the Gospel, Christ is offred to every one in foure respects.

But *Christs* righteousnes being offered to men in state of unregeneration, How shall I know it belongs to mee? There is no other ground but this Syllogisme. This righteousnesse belongs to every man that beleeves: but I beleeve; therefore it belongs to me. Therefore, though it be applied only to beleevers, yet it must be offered to every man.

Againe, we are bound to beleeve that the thing is true, before we can beleeve our share in it; we doe not therefore make it true, because wee beleeve; but our beleeving presupposeth the object of our Faith, which is this, that *Christ* is given: now *Answ. 2.*

now the very beleeving doth not cauſe *Chriſt* to be given; but he is given, & therefore we beleeve. In all actions, the object is in order of nature before the action it ſelfe; my beleefe makes not a thing true, but it is true in it ſelfe, and therefore I beleeve it. It being true that *Chriſt* is offered to all men, therefore I beleeve that I am reconciled and adopted, and that my ſins are forgiven.

Anſw.3. Againe, if hee ſhould not be offered to every man, we could not ſay to every man, If thou doſt beleeve, thou ſhalt be ſaved; but this we may ſay to all, even to *Judas*, If thou beleeveſt, *Judas*, thou ſhalt be ſaved.

Anſw.4. Again, if it were not offered to all, then wicked men ſhould bee excluded as much as the Divels; but *Chriſt* took their nature on him, therefore it is poſſible for them, if they beleeve, to be ſaved.

Object. But how differs this from the doctrine of the Adverſaries; for they alſo ſay that *Chriſt* is offered equally to all?

Anſw. I anſwer, In 2. reſpects: (not to run through all) The firſt is this, We ſay, Though *Chriſt* bee offered, and freely given to all, yet *God* intends him only to the Elect. They ſay, His intention is the ſame to all, to *Judas* as to *Peter*. The other is, they affirme, that as *Chriſt* is offered to all men, ſo all men have ſufficient grace to receive him, there is an ability by that as well as a freedome, and univerſality in the offer. This we altogether deny. Though *Chriſt* be given to all, yet the gift of faith is a fruit of Election. *God* gives faith and repentance, and ability to receive him, where he pleaſeth.

1. *God* intends him only to the Elect.

2. *God* gives power onely to them to receive him.

seth. The gate is open to all, we shut out none; but none will come in, but those whom *God* enables. A Pardon may be offered to all, and yet none accept it, but those whose minds *God* hath inclined. Therefore that he is offered to all, it is without question. They that question it, doe it because they doe not understand the Doctrine of our Divines; for we propound it no otherwise in substance, than they doe, onely wee differ in the method: but it will be your wisedome to looke to that which will be of use, and yeeld comfort when you come to die. As this you may build on, The Gospel is preached unto every creature under heaven, and therefore I have my share in it. If a Pardon be offered to some, whose names alone are inserted therein, you cannot say on any good ground, I am pardoned: but when the Pardon is generall, and offered to all, then I can beleeve the Pardon belongs to me. Were it onely to the Elect, whose names are written in the Pardon, wee should first enquire whether wee bee elect or no, but that's not the method. Build you on the sure promise, they that are pardoned, shall take hold of it, they that take not hold of it, shall be excluded.

Quest 4. Unto what qualifications it is given.

The next thing a man will desire to know, is this; What qualifications are expected? Doth not *God* require to finde something in us, if hee give it us?

I answer, that it is offered to all, and no qualification at all is required as præexistent to bee found in us, but any may come and take it. *God* requires no qualification as concerning our sins;

Instance: 1 In sinnes.

sins; he saith not, you shall be pardoned, so your sinnes be of such a number, or of such a nature, but though they be never so many, though of never so extraordinary a nature, though they may be aggravated with all the circumstances that can bee, yet there is no exception at all of you, the pardon runs in generall termes, *This is the Lambe of God that taketh away the sinnes of the world.* And seeing it is in generall termes, why will you interline and restraine it? You see it runs in generall, and so you may take it.

And as it is propounded generally, so it is generally executed: 1 *Cor.* 6.9. You shall finde, the greatest sinnes that can bee named are there pardoned: *Be not deceived*, you know how *no fornicator, nor adulterer, nor uncleane person, &c. shall enter into the kingdome of God, and such were some of you: but now you are justified, now you are sanctified, now you are washed.* Though they had committed the greatest sinnes, you see, it is generally executed, without exception.

2 In graces,

But there is another sort of qualification. Is there not something first to be done? I know that though I have committed all the sinnes of the world, yet they shall not prejudice my pardon; but I must do something to qualifie me for it. No, not any thing as antecedarious and precedent to the pardon: it is onely required of thee, to come with the hand of faith, and receive it in the middest of all thy unworthinesse, whatsoever it be, lay hold on the pardon, and imbrace it, and it shall be thine.

But

But you will object, then to what end is the doctrine of humiliation? to what end is the Law preached to be a Schoolemaster, if no qualification be required?

Object. 1.

I answer, humiliation is not required as a qualification; for no teares of ours can give satisfaction. And againe, it hath been found in a Reprobate; For *Judas* had it. Neither is it any part of sanctification.

Answ. 1.

But how is it required then?

As that, without which wee will not come to *Christ*. As for example, If we say to a man, The Physitian is ready to heale you; before you will be healed, you must have a sense of your sicknesse: this sense is not required by the Physitian (for the Physitian is ready to heale him) but if hee be not sicke, and have a sense of it, he will not come to the Physitian. If at a generall Dole it bee proclaimed, Let all come hither that be hungry; a man is not excluded, if he be not hungry, but else hee will not come; therefore we preach, that none receive the Gospel but the poore, those that be humble, and touched with sense of sin and wrath; and wee preach so, because indeede no man will come without it.

Answ. 2. How humiliation is required before we come to *Christ*.

Simile.

In the next place, the Question will be, How this righteousnesse of *Christ* is made ours? or, what is to be done of him to whom it belongs?

5. *Quest.* How *Christs* righteousnesse is made ours.

To this I answer; though no precedent qualification be required, yet this must be taken, a man must not reflect on himselfe, and consider, Am I worthy of it? but hee must take it as a Plaister, which

Answ.

which if it bee not applyed, will not heale; or as meat, which if it be not eaten, doth not nourish.

Simile. As the Husband wooes his Spouse, and saies thus, I require nothing at thy hands, no condition at all, I doe not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou be out of debt, or well conditioned, it is no matter what thou art: I require thee simply to take me for thy husband. After this manner comes *Christ* to us; we must not say, Am I worthy to make a Spouse for *Christ?* Am I fit to receive so great mercies? Thou art only to take him. When wee exclude all conditions, wee exclude such a frame and babite of minde, which wee thinke is necessarily required to make us worthy to take him. As if a Physician come and offer thee a Medicine, by which thou mayest bee healed, and say, I require nothing at your hands, onely, to drinke it, for else it will doe you no good: So *GOD* offers the Righteousnesse of *Christ*, which is that that heales the soules of men, *God* lookes for nothing at your hands, it matters not what your person is, onely you must take it. So you shall finde himselfe expressing it, *Esay* 55. 1. where hee compares this to the offer of wine and milke: *Come, buy wine and milke without money:* Let him that is athirst come, and hee that hath no money. As if hee had said, it is freely offered, you are onely to take it.

In what sense faith is required.

In what sense conditions are excluded. Vide pag. 75. *Answ.* *Simile.*

But when you heare you must take it, the question will be, What this taking is.

What this taking is.

Answ. I answer, This taking is nothing else but that which

which wee call *Faith*: and therefore that we may not erre in the maine, I will declare what Faith is. And it is nothing else but this, when these two things concurre, that *God* the Father will give his Son, and freely offers righteousnesse, and we receive this righteousnesse, taking *Christ* for our Husband, our King and Lord.

Faith what.

But you will say, Faith is more: for *Fides est actus intellectus*, it is an act of the understanding, assenting to Truthes for the authority of the Speaker; therefore the mind and will must concurre to make up this faith.

Object.

For the better understanding of it, marke this word, *The righteousnesse of God is revealed*: wherein is likewise implyed, (though it be not expressed) that it is offered: for to what purpose, or what comfort is it to see that there is such a righteousnesse, if it be nothing to us? but it is so revealed, that it is also offered. Now being both revealed, and offered, you must finde something in men answerable to both these: to the revelation of it, the understanding assenting to it as a Truth, that *Christ* is come in the flesh, and offered to all men.

Answ.

Faith in the understanding & will both.

Againe, to answer to the matter of the offer, there is also an act of the will, whereby it comes in, and takes or imbraceth this righteousnesse. Both these, 1 *Tim.* 1. 15. are put together; *This is a faithfull saying, & worthy to be received, that Jesus Christ came into the world to save sinners.* It is true, faith the understanding, and therefore that beleeves it; but it is worthy to bee received faith the will, therefore that comes in, takes and accepts it. As in

See pag. 20. 21. 56. 57. 58.

Simile.

in matter of marriage, if one come and tell a Woman, There is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your Husband: Now (marke what it is that makes up the marriage on her part:) first she must beleeve that there is such a man, and that that man is willing to have her; that this message is true, that it is brought from the man himselfe, and that it is nothing else but a true declaration of the mans minde. This is an act of her minde or understanding: But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes up the match. So we come and tell you, There is such a one, the *Messiah*, that is willing to bestow himself on you; If you beleeve that we deliver the message from *Christ*, and do consequently imbrace and take him, now are you justified, this is the very translation of you from death to life, at this very instant you are delivered from Satan, possessed of a kingdome, and salvation is come to your house.

Three things must concur in receiving *Christ*.

Now because this taking of *Christ* is the maine point which makes *Christ* ours, & the want whereof is the cause that every man is condemned, (it comming neareſt to life and death) that you may know what it is, we must tell you, that this is required therein:

First, there must not be *Error personæ*, errour of the person.

Secondly, you must understand aright what this taking is.

Thirdly,

Thirdly, there must be a compleat deliberate will, which must concur to this action of taking.

These three being declared, we shall not easily be deceived in it.

1. There must be no error about the person.

First, when you heare of this righteousnes of *Christ*, and it being made ours; you must know that first *Christ* himselfe is made ours, and then his righteousnes: as first you must have the husband, and then the benefits that come by him. I say, take heed that there be not an errour of the person, that you mistake him not. And this excludes all ignorant men, that take not *Christ* indeed, but onely in their owne fancie. Therefore when you come to make this marriage, you must know that *Christ* is most holy, that he is also such a one as wil bring persecution with him, as he saies of himselfe, that he knowes not where to lay his head; such a one as for whose sake you must part with every thing; such a one as is hated in the world, and for whose sake you must be hated: some would have the man, but they know not the man; & so many thousands are deceived, that are willing to take *Christ*, but they know not what they take, they understand not *Christ* aright: there is an errour of the person, and so a misse of the match, and consequently of justification: for, so as to make him their Lord, so as to be subject to him, they take him not, they do not consider that he requires such and such things at their hands.

2. The right forme must be observed.

Secondly, If there be no mistake of the person, yet what is this taking? In marriage there is a certaine forme to be observed, and if that forme be

miſt of, there is a miſſe of the match. This taking therefore is nothing but this, ſo to take him, as to be divorſed from all other Lovers; ſo to ſerve him, as you ſerve no other maſter; ſo to be ſubject to him, that you be ſubject to nothing in the world beſides. This is properly to take *Chriſt*; and this excludes the greateſt part of men, they being ready to take *Chriſt*, and yet they wil love the world too: but *God* tels them, that *if they love the world, the love of the Father, nor the Sonne, is not in them.* You muſt have your affections weaned from every kinde of vanity. Go thorow the whole Univerſe, looke on all the things that are, Riches, and Pleaſures, and Honours, Wife, and Children; if your heart be not weaned from every of them, you take him not as a Husband.

Chriſt muſt be taken only.

Againe, others wil ſerve *Chriſt* and their riches too, their credit too, their owne praiſe with men too; but *Chriſt* tels them, no man can ſerve both; you muſt ſerve him alone, and be obedient to none but him: if you doe ſo, you take him for your Lord indeed. So likewiſe, many will be ſubject to him as a King, but they will be ſubject to their luſts too; if their luſts cõmand them, they cannot deny them, ſome they will reſerve; and you know how many this excludes. Therfore you ſhall finde, that no man can take *Chriſt* and his wealth: you know, the yong man was ſhut out, becauſe he would not let go his poſſeſſions, which he muſt part with, or elſe have none of him. So,

Joh. 5. 44. *Joh. 5. 44. If you receive the praiſe of men, how can ye beleeve?* That is, if you be not weaned & divorced from

from all, you cannot beleeve. Though you be the off-scowring of men, though you be mocked and scorned, it matters not, but if you seeke the praise of men, you cannot beleeve. Where, by the way, you may marke something, and adde it to that I said before. What is the reason that the seeking praise of men should hinder from beleeving? Certainly, if faith were only an act of the understanding, assenting to the truth for the authority of its speaker, it would be no hindrance or impediment to the act of the mind, in beleeving that such a thing is true; so that it must needs have reference to the will. Therfore, saith *Christ*, While you seek the praise of men, how can you beleeve; that is, take me for your *God* & *Lord*, whom you will serve altogether? So that to take *Christ* with a justifying faith, is nothing else but to receive him, as it is expressed in many other places of Scripture: *Joh.* 1. 11. *He came unto his own, and his owne received him not; but to as many as received him, he gave power to become the sons of God, even to them that beleeve on his name.* And so it is not (as the Papists say) a meere act of the understanding, but a taking of him for your *God*, your saviour, to whō alone you will be subject, & give your selfe. Joh. 1. 11. 12.

Last of all; When these two are done and effected, so that there is no error either in the person or in the forme, there is yet one thing more remaines behinde, and that is, to take and accept him with a compleat, a deliberate, and true will. For, even as in other matches, put the case the person be knowne, and the forme duly observed, 3. Christ must be taken with a compleat and deliberate will.

yet if there doe not concurre a compleat will, it is not properly a match: and therefore those matches are unlawfull, which are made before yeeres of discretion, when a man hath not the use of his will, or when a man is in a phrenzie, because there is then no compleat or deliberate will; so in this spirituall match, you shall see how many the want of such a will excludes.

Three things required in the will in taking Christ.

1. It must bee compleat.

First, I say, it must be compleat; which excludes all wishers and woulders, that prize *Christ* a little, that could be content to have *Christ*, but it is rather an inclination than a compleat will, that are in an *æquilibrio*, that would have *Christ*, but not yet; that would live a little longer at ease, and have a little more wealth, but are not come to a resolute peremptory will, that have only a weake inclination, which is not enough: for in a match, the will must be compleat, and it's needfull it should be so, it being a thing that must continue all a mans life.

2. Deliberate.

Againe, it must be a deliberate will; and this excludes all those that will take *Christ* in a good moode, on some sudden flash, when they are affected at a good Sermon, and have some good motions cast into their mindes, that will (at such a time) be content to take *Christ*, to serve him and obey him, to forsake their sinnes, and give over their former lusts, but the will is not deliberate.

3. True, or free.

Last of all, as it must be compleat and deliberate, so it must be a true will, that is, it must be free; and that excludes all them that meerely for servile fear, at time of death, in the day of sicknes and

and trouble, when hell and heaven are presented to them, will take *Christ*: Indeed, you can scarce come to any, but, in such a case, he will professe that he is now content to take *Christ* for his Lord and Saviour, but this is done by constraint, and so the will is not free. So I say, when all these concur, the match is now made, & you are justified.

But after the match is made, something is required. Therefore there is one Question more: and that is, What is this that is required after the making of the match?

6. Quest. What is required of us when we have it.

I answer, it is required that you love your husband, *Jesus Christ*, that you forsake Father and Mother, and become one Spirit with him, as a man is one flesh with his wife: for you are now bone of his bone, and flesh of his flesh.

Answ. 1. To love Christ.

2. Againe, it is now required that you should repent. And that is the meaning of that place, *Repent, for the Kingdom of heaven is at hand.* I tel you of a Kingdome, and a great Kingdome, but no man can come into that Kingdome, except he repent: you must walke no longer after the flesh, but after the Spirit: You must have your flesh crucified, with all the affections and lusts of it.

2. To repent. Mat. 3. 2.

3. You must part with every thing for his sake; whether it be riches, or honours, or credit, or whatsoever, it is no matter, you must be ready to let them all goe.

3. Part with all for him.

4. You must be ready to undergoe any thing for his sake: you must have him for worse as well as for better: *you must be content to be hated of all men for his sake; you must take up your crosse, and follow him.*

4. To suffer for him.

5. To do for him. Tit. 2.14.

5. You must doe much, as well as suffer much for him: he died to this end, *that he might purchase to him a peculiar people, Zealous of good workes*: you must respect him as a wife doth her husband, not as a servant doth a hard Master; you must not look on his commandements as a hard task, wherof you could willingly be excused, but as one that hath his heart inflamed to walke in them; as a loving wife, that needs not to be bidden to doe this or that, but if the doing of it may advantage her husband, it will be a greater griefe to her to let it lye undone, than labour to doe it.

Object.

But now men say, This is a hard condition, I little thought of it.

Answ. None take Christ upon his own conditions, till they be throughly humbled.

It is true, the condition is hard, and that is the reason that so few are willing to come in, when they understand these after-clap conditions, that they must part with all, that they must be persecuted, that their will must be perfectly subject to the will of *Christ*, that they must be holy as he is holy, that the same mind must be in them that is in *Christ Jesus*, that they must be of those peculiar people of God. And therefore have we told you, that none will come in to take *Christ* for their husband, till they have bin bitten with the sense of their sins, til they be *heavy laden*, and have felt the weight of Satans yoke, till then they will not come under the yoke of *Christ*; but those that be humble, that have their hearts broken, that know what the wrath of God is, that have their consciences awaked to see sin, will come in, and be glad they have *Christ*, though on these conditions, but the

the other will not. If you wil have *Christ* on these conditions, you may. But we preach in vaine, all the world refuseth *Christ*, because they will not leave their covetousnes, and idlenesse, and swearing, and their severall sports and pleasures, their living at liberty, their company-keeping, they will not do the things that *Christ* requires at their hands, and all because they are not humbled, they know not what sin meanes; whereas, should God shew it to them in its right colours, should they be but in *Judas* his case, had they tasted of the terrours of the Almighty, were their consciences enlightned, and did it set them on, they would take him with all their heart.

Note.

But another objection comes in; I would come in, but how should I doe it? I want power and ability, I cannot mortifie the deeds of the body, could I do that, I would not stand on the busines.

Object.

To this I give a speedy answer: If thou canst come with this resolution to take him, take no care for doing of it; for assoone as thou art his, he wil give thee another spirit, he wil enable thee to all things, *Joh.* 1.12. *To as many as received him, to them he gave power to become the sons of God: What is that? is it an empty title? No, he made them sons, not borne of the flesh, or of the wil of man, but of God.* It is true, with thy own heart thou art not able to doe it; but what if God give thee a new heart, & a new spirit? When the match is made, and concluded betweene him and us, he sends his Spirit into our hearts, and this spirit gives us ability, making us like *Christ*, changing us, and causing us to delight

Answ. When wee resolve to take Christ, God gives us power Joh. 1.12, 13.

in the duties of new obedience in the inward man. Therefore take not care for ability, onely labour for an honeſt heart, armed with this reſolution; I am reſolved to take *Chriſt* from henceforth, and you ſhall find another Spirit to enable you exceedingly. And now, that we may not let all this goe without ſome application, we will hereof make two Uſes.

Uſe. 1. To ſee the greatneſſe of mans ſin, and Gods Juſtice in condemning.

Firſt, this great uſe is to be made of it, to learne hence to ſee how great the ſinne of men is, and how juſt is their condemnation for the ſame, that when this *righteouſnes of God is revealed* from heaven by this Goſpell, which we now preach, they reſiſt it, caſting it at their heeles, not regarding it, but deſpiſing theſe glad tydings of ſalvation, which is ſo glorious a myſtery. This very thing that wee preach to you, is it that was ſo many thouſand yeeres agoe fore-told, and as long expected, being the greateſt worke that ever *God* did. This is that which *Paul* magnified ſo much, and ſtood ſo amazed at. Therefore, if you reject it, know that your ſinne is exceeding great: we that preach the Goſpel, are Meſſengers ſent from the Father, to invite every one of you to come to the Marriage of his Sonne: If your will not come, (as ſome of you are yong, and mind other things; others of you have gone long in an old tract, & wil not turne; ſome have married a wife, others have other buſines, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugall affection) I ſay, if you refuſe, the *Lord* will

Aggravation of ſins againſt the Goſpell.

deale

deale with you, as with them in the Gospell, he will have you brought and slaine before his face. And we come not from the Father onely, but we are also sent from the Son; he is a suitor to you, and hath dispatched us as Ambassadors to wooe you, and *to beseech you to be reconciled*; if you will come, he hath made knowne his minde to you, you may have him; if you will not come, you will make him angry; and you had neede to *kisse the Sonne lest he be angry*: though he be so mercifull, as *not to quench the smoaking flax, nor to breake the bruised Reede*, yet notwithstanding, that Sonne hath *feet like burning brasse, hee hath a two-edged Sword in his hand, and his eyes are like flames of fire*: So you shall finde him to be, if you refuse him. As he is a corner stone for some to build on, so hee is a corner stone to grinde them to powder that refuse him. When the better is the suitor, & is rejected, what wrath, what indignation breeds it among men? And so take all the sinnes you have committed, there is none like this, none shall be so much laid to your charge at the day of Judgement, as your rejecting of the Son, and of his righteousnes revealed, and freely offered to you. What *Christ* said, (*it shall be easier for Sodome and Gomorrah than for such a City*) I may apply to every one that's come to heare me this time; If you will not give eare to my invitation it shall be easier for *Jewes* and *Turkes*, for the *Salvages* at the *East-Indies*, than for you. It had beene better for you that *Christ* had never come in the flesh, that his righteousnes had never beene offered to you.

Rejecting Christ the greatest sin.

Mark. 16. 16.

There-

Mar. 16.

Therefore is that added, *Mar.* 16. *He that beleeves not, is damned*: of such consequence is the Gospel. When *Moses* was on Mount *Ebal*, he set before them a blessing and a curse, life and death: so doe I now; If you will not accept of *Christ*, you are cursed. Therefore, when you heare this offer, let every man examine himselfe how he stands affected unto it. For all hearers are divided into these two sorts, some are worthy, and some unworthy. As when *Christ* sent away his Disciples, *If any were worthy, their peace was to rest upon them*, if they were not worthy, they were to *shake off the dust of their feet against that Citie*. I say, consider if you be worthy of this righteousnes: for if you find your hearts to long after it, if you finde you prize it much, so that you can reckon all as drosse and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: But if, when you heare of it, you neglect it, and attend unto it coldly, you are unworthy, and against such wee are to shake off the dust of our feet: that is, *God* shall shake you off as dust, when you come for salvation to him at the day of Judgement.

Hearers of two sorts.

To be worthy of Christs righteousnes, what.

If in examination you find your selves unworthy, that this work hath not bin wrought in you, (wherin it is your best way to deale plainly with your selves) then give no rest to your selves, but enter into a serious consideration of your sins, attend on *Gods* ordinances, make use of all that hath been delivered concerning humiliation, and give not over untill you have attained this eager desire after *Christ*. Indeed this is wrought by God himselfe,

himselfe, but give not you over. This is it S. *John* cals drawing: *None can come to me, except the Father draw him*: and that is done, when *God* gives another will; when, on the propounding of *Christ*, he gives *agninam voluntatem*, the nature of a Lambe, changing the heart, and working such an inclination to *Christ*, as is in the Iron to follow the Loadstone, which never rests untill it be attained. Joh. 6. 44.

Thus it was with the Woman of *Canaan*, she would have no denyall; and, *Cant.* 3. with the Spouse, that would not be at quiet untill she had found her Beloved, seeking him day and night; finding him not within, she inquires of the *watchmen*, and never gives over till she had found him *whom her soule loved*. As *God* puts an instinct in the creature, such a violent, strong, impetuous disposition and instigation is in them that shall bee saved, and belong to Christ: God puts into them such a disposition as was in *Sampson*, when hee was a thirst, *Give me water, or else I dye*; so are they a thirst after *Christ*, Give me *Christ*, or else I dye. And this you must have; for God will put you to it, he will try whether you be worthy commers, or no. Commonly, at the beginning, he is as a man that is in bed with his children, and loth to rise, but you must knocke and knocke againe; and as it was with the unjust Judge, importunity must doe it; though your desire be strong; yet for a time, in his ordinary course, he with-holds and turnes a deafe eare, to try if thou hast an eager desire: for if it ceaseth quickly, he should have lost his labour in bestowing *Christ* on thee. But if nothing Cant. 3.

God works a strong desire in the Saints after Christ.

How God tryeth the strength of our desires after Christ.

thing will make thee give over, if thou wilt beseech him, & give him no rest, I'le assure thee *God* cannot deny thee, and the longer he holdeth thee off, the better answer thou shalt have in the end. And when thou hast *Christ*, thou hast that that cannot be expressed; for, with him thou hast *all things*: When you have him, you may go to him for justification, & say, *Lord*, give me remission of sins, I have *Christ*, and thou hast promised that all that are in *Christ* shall have pardon, that they shall have thy Spirit, and be made new creatures, now, *Lord*, fulfill these promises. I say, it is a condition beyond expression, next to that we shall have in heaven, and far above that which any Prince or Potentate in the world hath, farre beyond that which any man that swims in pleasures, & abundance of wealth hath; which, if it were knowne, would by all the world be sought after. Therefore, when you heare of such a condition offered, take heed of refusing it: for if you do, your sinne is hainous, and your condemnation will be just.

What we have together with Christ.

The second Use I will onely name: Consider what it is to refuse, yea what it is to deferre your acceptance of it: *God* may take your deferring for a deniall; you that thinke, Well, I will take it, but not yet, take heed lest you never have such an opportunity again. I say, be exhorted, be moved, be besought to take it. This I speake to you that be humble, to so many among you as have broken hearts; others may take him if they will; but they wil not, they mind not this doctrine, they regard not things of this nature, they will when they lye

Use 2. Not to deferre the taking of Christ.

a dying, but now they have something else to do. But you that *mourn in Sion*, you that have broken hearts, that know the bitternesse of sin, to such as you is this Word of salvation sent: Others have nothing to doe with it, and let them not thinke much to be excluded; for *Christ* excludes them: *Come to me all yee that are heavie laden, & ye shall find rest.* Not but that others shal have him, if they wil come, but they wil not take him on the precedent conditions, named before. It may be, they would have redemption, & freedome, and salvation by him, but they will not take him for their King. They that be humble, that have their hearts wounded with the sense of sin, are willing to take him on his own terms, to keep his Commandements, & not think them grievous; to beare his burden, & think it light; to take his yoke, & count it easie; to give all they have for him, and think all too little; to suffer persecution for his sake, & rejoice in it; to be content to be scoffed at, and hated of men; to doe, to suffer any thing for his sake: and when all this is done, to regard it as nothing, to reckō themselves *unprofitable servants*, to account of all as not worthy of him. Therfore be not thou shye in taking of him, for you have free liberty.

Matt. 11. 28, 29.

They that bee willing to take Christ, how they be affected.

But, before I dismisse you, let me speak a word to you that be not yet humble, let me beseech you to consider 3 things to move you. First, the great danger that is in not taking of him. If you could be well without him, you might sit still as you are; but you shall die for want of him. If a Wife can live without a husband, she may stay unmarried:

Three considerations to move men to take Christ.

1. The danger in not taking him.

ried: But when a mans cale is this; I see without *Christ* I must perish, I must lose my life, that is the penalty, such is the danger if I refuse him: me thinkes this should move him.

2. The benefit in taking him.

Secondly, as the danger of refusing him, so consider the benefit of taking him: if you will have him, you shall with him have a Kingdome, you shall change for the better; for whatsoever you part withall, you shall have an hundred fold in this life: if you forgoe any pleasure or lust, you shall have for it the joy of the *Holy Ghost*, far exceeding them: If you part with riches, you shall be truely rich in another world; yea, you shall there have a Treasure: If you lose friends, you shall have *God* for your friend, and shall be a Favourite in the Court of Heaven. In a word, you shall have an hundred fold.

3. The certainty of having him.

Thirdly, you shall be sure to have him, you shall not be deceived: for *God* hath put out his word, he hath declared that to be his will, and it stands now with his justice aswell as with his mercie, to give *Christ*: his word is a corner stone, and you may build on it: Nay, *by two immutable things* he hath confirmed it, his Word and his Oath; and *Heaven and Earth may passe, but they shall not passe*: you may build on them, to have *Christ*, and salvation by him. Whē *Paul* had delivered *Gods* mind, if an angell frō heaven should tell them the foundation is sandy, nay, if he himselfe should preach another doctrine, they were not to beleeve him. Therfore if you will take him & have him, *Trust perfectly in the grace that is revealed by Jesus Christ*:

The certainty of Gods promise.

doe

doe it not by halves; It may be I ſhall be ſaved, it may be not: thou maiſt build on it, thou maiſt venter thy life on it. All theſe things conſidered, the greatneſſe of the danger in refuſing, of the benefit in accepting; and if it be thus ſure, if we will take him, then put it to venture, why doe you ſtand off? What can we ſay more to perſwade you? If you will take him, and his righteouſneſſe, you may have it. *God* hath committed this to us; *what we looſe on Earth, ſhall be looſed in Heaven.* He hath given us the Keyes of Heaven and Hell, and if we open the gates of heaven to any, they ſhall ſtand open; but now in the preaching of the word, the gates of heaven ſtand open to every one of you. Therfore come in while it is called to day, before the Sun ſet on you, as you know not how ſoone it may. Indeed, if we had not made the offer, the danger had bin ours, and we ſhould have periſhed for your ſakes: but ſeeing we have *made manifeſt the whole counſel of God, we are now free frō the blood of every one of you*; for we have made knowne the will of *God* to the full. You know what is offered to you; and if you take him not, your blood ſhall be upon your own heads. Therfore conſider whether you will take him or refuſe him: this is the queſtion, Will you take him or not take him? You that now refuſe and ſleight this offer, the day may come, when you would be glad to have it. You that are now in the height and flower of your youth, and you that are more ancient, living in health and wealth, and having your fill of pleaſures, it may be, for the preſent,

you

you have other things to take up your minds, but the time will come when the Bridegroome shall enter in, and the doores shall be shut, when your houre-glasse shall be out, & your time spent, and then this relation of righteousnes, & remission of sinnes, now offered, would be reckoned glad tydings: but take heed that it be not too late, beware lest you cry, and *God* refuseth to heare. Not but that *God* will heare every man, if his cry comes from unfeigned faith and love; but, it may be, *God* will not give you that unfeigned faith and love, when you be come to that extremity: seeing you would not come when hee called, it may be he wil not come when you call; it may be he wil not breath the breath of life, nor give such a spirit & disposition as he will accept of. *Christ* dyed to purchase to himselfe a peculiar people, zealous of good works, & not onely to save men. He dyed for this end, that men might doe him service; and if you will not come in in time of strength and youth, when you are able to doe him service; I say, in his ordinary course, he will reject you in your extremity; you may not then expect mercie at his hands. Therefore doe not say, I will follow my covetousnes, and idlenes, my pleasures and busines, my lusts and humours, and hereafter come in; for you are not to chuse your owne time. If he call you, and you refuse to come, take heed lest in his wrath hee sweare that you shall not enter into his rest.

FINIS.

OF FAITH.

The ſecond Sermon.

ROM. I. 17.

For by it the righteouſneſſe of God is revealed from Faith to Faith: as it is written, The juſt ſhall live by Faith.

THE next point, that theſe words afford us, is this; That,

Faith is that whereby the righteouſnes of God is made ours to ſalvation. Doct. 2.

The righteouſneſſe of *God* (ſaith the Apoſtle) is *revealed from faith to faith*: That is, it is ſo revealed and offered by GOD, that it is made ours by faith, we are made partakers of it by faith: you ſee it ariſeth cleerely from the words.

Two Covenants.

Now for the opening of this point to you, you must understand that there are two wayes or Covenants, whereby GOD offereth salvation to men. One is the Covenant of workes, and that was that righteousnes by which *Adam* had been saved if he had stood in his innocency; for it was that way that God appointed for him, *Doe this, and live:* But *Adam* performed not the condition of that Covenant, and therefore now there is another Covenant, that is, the Covenant of Grace, a Boord given us against Shipwracke. Now this Covenant of Grace is double:

Either absolute and peculiar;

Or conditionall.

1. Absolute. Jer. 31.

Absolute, and peculiar onely to the Elect; so it is expressed, *Jer.* 31. *I will put my Law into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people.* So likewise, in *Ezech.* 36. *I will give you a new heart, and put a new spirit within you, & I will take your stony hearts out of your bodies.* Here the Covenant is expressed absolutely, and this is proper onely to the Elect.

Ezech. 36.

2. Conditionall.

But now beside this, there is a conditionall Covenant of Grace, which is common to all: and that is expressed in these termes; *Christ* hath provided a righteousnesse and salvation, that is his worke that hee hath done already; Now if you will beleeve, and take him upon those terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed in the Gospell in many places, *If you beleeve,*

you

you ſhall be ſaved, as it is, *Mark.* 16. *Goe and preach the Goſpell to every creature under Heaven; he that will beleeve ſhall be ſaved, he that wil not beleeve ſhall be damned.* It is the ſame with that *Rom.* 4. 5. *To him which worketh not, but beleeveth in him which juſtifieth the ungodly, his faith is accounted righteouſneſſe.* (Mark it) *To him that beleeveth on him that juſtifieth the ungodly*, that is, there is a certaine juſtice of righteouſneſſe that CHRIST hath prepared or purchaſed for men, though they be ungodly, he requires nothing of them before-hand, though they be wicked and ungodly, yet this righteouſneſſe is prepared for them; that which is required of them, is onely that they take it. Now he that will beleeve GOD that hee hath prepared this for him, and will receive it, it is enough to make him a righteous man in Gods acceptation: ſo that this is the onely way now by which men ſhall be ſaved. The worke is already done on *Chriſts* part, there is righteouſneſſe that *God* hath prepared, which is therefore called the righteouſneſſe of GOD; and there is nothing precedently required or looked for on our part, but taking and applying of it.

Mar. 16.

Rom. 4. 5.

Note.

But, you will ſay, Is there nothing elſe required of us? Muſt GOD doe all, and muſt we doe nothing but onely take that righteouſneſſe that is prepared for us?

Queſt.

I anſwer, it is true indeed, we muſt lead an holy life, a religious, ſober, and righteous life; for, *for this end hath the grace of God appeared*, ſaith the Apoſtle: yet thou muſt know withall, that

Anſw. Though holineſſe be required, it is Gods worke.

that we cannot work in our ſelves this holineſſe; this religious and ſober converſation, that muſt be Gods worke altogether, we are onely to take this righteouſneſſe, and the other is but a conſequent that followeth upon it. To illuſtrate this unto you by a ſimilitude, A Wheele or a Bowle runneth, not that it may be made round, that is the buſineſſe of the workeman, who makes it round, that it may run: So it is in this caſe, God doth not looke that wee ſhould bring holineſſe and pietie with us, for we have it not to bring: wee are at the firſt onely to beleeve and accept this righteouſneſſe that is offered us: when that is done, it is Gods part to frame us, and to fit and faſhion us for an holy life: ſuch a kind of ſpeech you have it expreſſed in, *Eph.* 2. 10. *We are Gods workemanſhip, faſhioned in Chriſt Jeſus to walke in good workes, which he hath ordained, &c.* Marke it: it is not an action of our owne, but GOD is the workeman, we are the materials, as the clay and the wood, that hee takes into his hands; when we have but taken this righteouſneſſe that is offered, it is *Gods* work to caſt us into a new mould, to give us a new heart, and to frame a new ſpirit within us, that ſo we may walk in good works before him: this is the great myſtery of godlineſſe: for wee have much adoe to perſwade men to beleeve that the righteouſneſſe prepared by CHRIST ſhould bee offered to them, and nothing be required but receiving of it: this will not ſinke into the hearts of men by nature, they thinke they muſt doe ſomething precedently, or elſe

Simile.

Eph. 2. 10.

elſe this righteouſneſſe is not offered them. But, my Beloved, we muſt learne to beleeve this, and know, that it is the worke of GOD, to ſanctifie us after he hath juſtified us. I confeſſe, it is not ſo in other things, there is ſtill ſome action of our owne required to gaine this or that habit or abilitie, as you ſee in naturall things, there are ſome kinde of habits that we get by ſome precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is ſome action of our owne required to fit us for it, and then we get the ability to doe it.

Habits of two ſorts.

But beſides theſe, there are other habits, that are planted by nature in us, as, an abilitie to heare, to ſee, to taſte, &c. Now for theſe, wee need not any action of our own for the attaining of them, becauſe they are planted in us by nature. So it is in theſe things that belong to ſalvation: It is true indeede, we may get habits of morall Vertues by labour and paines of our owne, there are actions of our owne required to them; and in that the Philoſopher ſaid right, that *we learne to be temperate, and ſober, and chaſte, &c.* But now for the Graces of the Spirit, there it is not ſo; thoſe habits that nature hath planted in us, wee exerciſe them naturally, without doing any action of our owne to attaine them; as we doe not by ſeeing oft learne to ſee, but it is a faculty naturally planted in us: ſo it is in all the works that wee muſt doe, which are the way to ſalvation, God workes them in us, hee infuſeth thoſe habits into us. Therefore this concluſion is good,

that it is faith alone, by which this righteouſnes is made ours to ſalvation.

Gal. 2. This is evident by the Apoſtle, *Gal.* 2. *ult.* Saith he, it is not by the Law, *If righteouſneſſe had been by the workes of the Law, then Chriſt had died without a cauſe.* As if he ſhould have ſaid, ſalvation muſt needs be by one of theſe two:

Either by ſomething that we doe our ſelves, ſome actions that we our ſelves have wrought, or elſe it muſt be meerely by faith. Now if it had been attainable by any work of our owne, *Chriſt* dyed without a cauſe: as if he ſhould ſay; *Chriſt* could have given you abilitie to doe thoſe works without his dying; but for this very cauſe Chriſt came into the World, and dyed, that he might worke righteouſneſſe, and make ſatisfaction to GOD: ſo that you have nothing to doe for the firſt attaining of it, but to receive it by faith.

Foure Reaſons why God will ſave men by faith. And if you would know the reaſon, why God, that might have found out many other wayes to leade men to ſalvation, yet hath choſen this way above all others to ſave men, onely by faith, receiving the righteouſneſſe of CHRIST, which hee hath wrought for us; you ſhall finde theſe foure reaſons for it in the Scriptures: Two of them are ſet downe, *Rom.* 4. 16. *Therefore it is by faith, that it might come by grace.* (Marke it:) This is one reaſon why God will have it by faith, *that it might be of grace:* For if any thing had been wrought by us (as he ſaith in the beginning of the Chapter) it muſt have been given as wages, and ſo it had been received by debt, and not by favour;

Rom. 4. 16.

1. *Reaſon.* That it might be of grace.

vour; but this was Gods end in it, to make known the exceeding length and bredth of his love, and how *unsearchable the riches of Christ are:* his end was to have his Grace magnified. Now, if there had been any action of ours required, but meerely the receiving of it by faith, it had not been meerly of grace; for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an empty hand, and receiveth all from God, and gives all to God. Now that it might be acknowledged to be free, and to be altogether of grace, for this cause God would have salvation propounded to men, to be received by faith onely.

Secondly, as it is by faith, that it might come by grace, so also *that it might be sure*, that the promise might be sure; if it had been any other way, it had never beene sure. Put the case that GOD had put us upon the condition of obedience, and had given us grace and abilitie, as hee did to *Adam*, yet the Law is strict, and the least fayling would have bred feares and doubts; and would have caused death. But now, when the righteousnesse that saveth us is wrought already by God, and offered to us by him, and offered freely, and that the ground of this offer is the sure Word of God, and it is not a conjecturall thing, now we may build infallibly upon it: for unlesse faith have footing on the Word, we cannot say it is sure; all things else are mutable, and subject to change: therfore when God hath once said it, we may firmely rest in it, and it is sure.

2. *Reason.* That it might be sure.

And this is the second reason why it is onely by faith.

3. *Reason.* That it might be to all the seed.

Thirdly, it is by faith, *that it might be to all the seed*, not onely to those that are of the Law, but also them which were strangers to the Law. If it had been by the Law, then salvation had been shut up within the compasse of the Jewes; for the Gentiles were strangers to the Law of God, they were uncleane men, shut out from the Common-wealth of *Israel*: but when it is now freely propounded in the Gospell, and nothing is required but onely faith to lay hold upon it, when there is no more looked for but beleeving, and receiving; hence it comes to be to all the seed: for *Abraham* himselfe, before he was circumcised, he was as a common man, the vaile was not then set up; yet, even then, his *faith was imputed to him for righteousnesse*.

4. *Reason.* That no flesh might rejoyce in it selfe.

The last reason why it is of faith, is, that no man might boast, *that no flesh might rejoyce in it selfe*; for if it had been by any other meanes, by any thing done in our selves, we had had cause to rejoyce in our selves, but, for this cause, saith the Apostle, 1. *Cor.* 1. 30. *Christ is made to us wisedome, righteousnesse, sanctification, and redemption, that he that rejoyceth might rejoyce in the Lord.* As if he had said, If God had given us a wisedome of our owne, we had had cause to have rejoyced in our selves; but wee are *darkenesse*, *Ephes.* 4. there is nothing but foolishnesse and weaknesse in us, to the end *that no flesh might rejoyce in his presence.*

1. Cor. 1. 30.

Ephes. 4.

Againe,

Againe, if wee had had grace put into our ſelves, (though it had been but little) for which GOD might have accepted us, the fleſh would have boaſted; therefore his *righteouſneſſe* is made ours.

But, when this is done, yet, if after juſtification it had been in our power and abilitie to have performed the workes of ſanctification by any power or ſtrength of our owne, we ſhould yet have been ready to boaſt thereof, *Chriſt is made ſanctification* too; ſo that *we are not able to think a good thought*, we are not able to do the leaſt good thing without him: *It is I* (ſaith the *Lord*) *that doth ſanctifie you*: It is I that doe act every Grace; it is I that do put your hearts into a good frame: *Chriſt is made ſanctification to us*; ſo that take a holy man, after he is juſtified, it is CHRIST that ſanctifieth him, and that carries him thorow his life in an holy and righteous converſation, and all this is done that *no fleſh ſhould rejoyce in it ſelfe*.

And yet one thing more is added by the Apoſtle, for if a man could rid himſelfe out of miſery, if a man could help himſelfe when he is under any croſſe or trouble, he would then be ready to boaſt in himſelfe: therefore, ſaith he; *Chriſt is made to us redemption alſo*: ſo that take any evill, though it be but a ſmall evill, a ſmall diſeaſe, a little trouble, no man is able to helpe himſelfe, in this caſe; it is *Chriſt* that redeemes us from the leaſt evils, as well as from hell it ſelfe: For you muſt know, that all the miſeries that befall us

Chriſt delivers from the leaſt evils, as well as from hell.

us in the World, they are but so many degrees, so many descents and steps towards hell; now all the redemption that we have, it is from CHRIST; so that let us looke into our lives, and see what evils we have escaped, and see what troubles we have gone thorow, see what afflictions we have been delivered from, it is all through CHRIST, who *is made redemption for us.*

Freedome from evill to the Saints, whence it is.

It is true indeed, there are some generall workes of Gods providence, that all men taste of; but there is no evill that the Saints are freed from, but it is purchased by the Blood of Christ; and all this GOD hath done, *that no flesh might rejoyce in it selfe*: and for this cause, salvation is propounded to be received onely by faith, there is no more required at our hands, but the taking of CHRIST by faith; and when wee have taken him, then he is all this to us.

So that now you see the point cleared, and the reasons why it is by faith onely, that the righteousnesse of CHRIST is made ours to salvation.

Now in the next place, if to this that we have said, wee adde but one thing more to cleere the point, we shall then have done enough to satisfie you in this point; and that is this, to shew you what this faith is: for, when we speake so much of faith (as we doe,) every man will be inquisitive to know what this faith is: therefore wee will endevour to doe that at this time.

Faith what in generall.

First, Faith, if wee should take it in the generall, it is nothing else but this:

An act of the understanding, assenting to something.

But

But now this assent is of three sorts:

Assent of 3. sorts.

First, there is such an assent to a truth, as that a man is in a great feare lest the contrary should be true; and this we call *opinion*, when we so assent to any proposition, as that that which is contrary, may be true, for ought we know.

1. Opinion.

There is a second kind of assent, which is sure, but it is grounded upon reasons and arguments; and that wee call *Science* or *knowledge*: that is, when we are sure of the thing we assent to, we make no doubt of it; but we are led unto it by the force of reason.

2. Science.

Againe, there is a third kind of assent, which is a sure assent too; but we are led to it by the authoritie of him that affirmeth it: and this is that which is properly called *Faith*: So that a generall definition of Faith is this:

3. Faith.

It is (nothing else but) *a firme assent given to the things contained in the holy Scriptures, for the authoritie of God that spake them.*

This is properly *Faith*, or *beleeving*, if we take the word in the generall.

But if we speake of justifying Faith, we shall finde that that is not commonly expressed in the word *beleeving* onely, but *beleeving in* CHRIST, which is another thing; and therefore you shall finde that it differeth in two things, from this common and generall faith.

Justifying faith.

First, in regard of the object, and indeed that is the maine difference: for whereas the other faith lookes upon the whole Booke of God, and beleeves all that God hath revealed, because God hath

How it differs from generall faith.

1. In the object.

hath revealed it; This justifying Faith pitcheth upon CHRIST, and takes him, with his benefits and priviledges: so that the difference lieth not in the habit of Faith, but in the object; for with the same faith that we beleeve other things, we beleeve this; as with the same hand that a man takes other Writings with, he takes a Pardon; with the same eyes that the *Israelites* saw other things, they looked upon the brazen Serpent; the difference was not in the facultie, but in the object upon which they looked, by which they were healed; so it is in this, betweene this faith and the other, they differ not in the habit, but in the object.

2. In the act of the will.

There is a second difference, which is a maine difference too; the other faith doth no more but beleeve the truth that is revealed, it beleeveth that all is true that is contained in the Scriptures; and the Divels may have this faith, and wicked men may have it, but justifying faith goeth further, it takes CHRIST, and receives him, so that there is an act of the Will added to that faith, as it is expressed, *Heb.* 11. 13. *They saw the promises afarre off, and embraced them thankfully.* Others (it may be) see the promises, and beleeve them, but they take them not, they doe not embrace them. So that if I should define justifying Faith unto you, it may be thus described:

Heb. 11. 13.

Definition of justifying faith.

It is a grace or a habit infused into the soule by the Holy Ghost, whereby we are enabled to beleeve not only that the Messias is offered to us, but also to take and receive him as a Lord and Saviour.

That

That is, both to be saved by him, and to obey him: (Marke it) I put them together, to take him as a Lord, and as a Saviour: for you shall find that in the ordinary phrase of Scripture these two are put together, *Jesus Christ our Lord and Saviour*. Therefore we must take heede of disjoyning those that GOD hath joyned together, we must take CHRIST aswell for a Lord as a Saviour. Let a man doe this, and he may be assured that his faith is a justifying faith. Therefore, mark it diligently, if thou wilt take CHRIST as a Saviour onely, that will not serve thy turne, *Christ* giveth not himselfe to any upon that condition, onely to save him; but we must take him as a Lord too; to be subject to him, to obey him, and to square our actions according to his will in every thing. For he is not onely a Saviour, but also a Lord, and he will be a Saviour to none but those to whom hee is a Master. *His servants you are to whom you obey*, saith the Apostle; If you will obey him, and be subject unto him in all things, if you make him your Lord, that he may have the command over you, and that you will be subject to him in every thing, if you take him upon these conditions, you shall have him as a Saviour also: For, as he is a Priest, so you must know that he is a King that *sits upon the Throne of David*, and rules those that are to be saved by him. Therfore, I say, you must not only take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey all his

Christ must be taken as a Lord aswell as a Saviour.

his Commandements. It is not enough to take CHRIST as a head, onely to receive influence and comfort from him, but you must take him also as a head to be ruled by him, as the members are ruled by the head; you must not take one benefit alone with the members, to receive influence from the head, but you must be content also to be guided by him in all things, else you take him in vaine.

We must not onely beleeve, but receive.

Againe, this must be marked, that I say, you must *take* or *receive* him: you must not onely beleeve that he is the *Messias*, & that he is offered, but there is a taking and receiving that is necessary to make you partakers of that that is offered. Those words *John* 3. make it plaine; *God so loved the World, that he GAVE his onely begotten Sonne, &c. Giving* is but a Relative, it implyes that there is a *receiving* or *taking* required: For when CHRIST is given, unlesse he be taken by us, he doth us no good, he is not made ours. If a man be willing to give another any thing, unlesse he take it, it is not his. It is true indeed, there is a sufficiencie in Christ to save all men, and he is that great Physician that heales the soules of men; there is righteousnesse enough in him to justifie all the world: but, my *Beloved*, unlesse we take him, and apply him to our selves, we can have no part in that righteousnesse: this is plainly expressed in *Matth.* 22. where it is said, the King sent forth his servants to bid men to the Marriage of his Son: And so in *Eph.* 5. the same similitude and comparison is used by the Apo-

Joh. 3.

Though there be sufficiency in Christ to save all, yet none have benefit by it, but those that receive him.

Mat. 22.

Eph. 5.

stle,

ſtle, where he ſetteth forth the union that is betweene CHRIST and the Church, by that union there is betweene the Husband and the Wife: put the caſe that an Husband ſhould offer himſelfe to a woman to marry her, and ſhe ſhould beleeve it, yet unleſſe there be a taking of him on her part, the match is not made: and ſo it is here, and in this thing the eſſence of faith conſiſts, when CHRIST offereth himſelfe unto you, you muſt beleeve that there is ſuch a thing, and that God intendeth it really, but it is the taking that conſummates the marriage; and when the Wife hath taken the Husband, then all that is his is hers, ſhe hath an intereſt in all his goods: ſo alſo it is here, there muſt be a beleeving that CHRIST is offered, that he is the *Meſsias*, and that there is a righteouſneſſe in him to ſave us; but that is not enough, wee muſt alſo take him, and when that is done, we are juſtified, then we are at peace with God.

Wherein the eſſence of faith conſiſteth.

But that you may more fully underſtand what this faith is, I will adde theſe foure things more.

Foure things touching faith.

Firſt, I will ſhew you the object of this faith.
Secondly, the ſubject or place where it is.
Thirdly, the manner how it juſtifieth us.
Fourthly, the actions of it.

I ſay, that you may more fully underſtand what this faith is, conſider firſt the object of it, and that is Chriſt (as I told you before:) and herein this is to be marked, that a man muſt firſt take CHRIST himſelfe, and after, the priviledges that come by him. And this point I could

1. The object of it, Chriſt.

Note.

could wish were more preſt by our Divines, and that our hearers would more intend it. I ſay, firſt remember that you muſt firſt take CHRIST himſelfe, and then other things that we have by him, as the Apoſtle ſaith, *Rom.* 8. *If God have given us him*, that is *Chriſt*, *he will with him give us all things elſe*: but firſt have CHRIST himſelfe, and then all things with him. And ſo, 2. *Cor.* 1. *All the promiſes IN HIM are Yea and Amen*: That is, firſt we muſt have CHRIST, and then looke to the promiſes; this muſt be ſtill remembred, that we muſt firſt take his perſon, we muſt have our eyes fixed upon that: And ſo that place before-named, *Joh.* 3. *God ſo loved the World, that hee gave his anely begotten Sonne*: hee gives his Sonne, as a Father gives his Sonne in marriage; the Father gives the Sonne, and the Sonne himſelfe muſt be taken: So that we muſt firſt take *Chriſt*, we muſt fix our eyes upon him: For faith doth not leape over CHRIST, and pitch upon the promiſes of Juſtification, and Adoption, but it firſt takes CHRIST. The diſtinct and cleere underſtanding of this will helpes us much in apprehending and underſtanding aright what juſtifying faith is: we muſt remember to take *Chriſt* himſelfe; for it is an adulterous affection for a Wife not to think of the perſon of her Husband, but to thinke onely what commoditie ſhe ſhall have by him, what honours, what riches, what conveniences, as if that made the match, to be content onely to take thoſe; will this, think you, make a match amongſt men? Surely no, there muſt

Rom. 8.

2. Cor. 1.

Joh. 3.

True love looks firſt to Chriſts perſon.

must bee a fixing of the eyes upon the person, that must doe it. Doe you love him? are you content to forsake all, that you may enjoy him? It is true indeed, you shall have all this into the bargaine, but first you must have the person of your Husband: therefore remember to fix your eyes upon CHRIST, take him for your Husband, consider his beauty and his excellencies, (which indeed are motives to us); as a Woman that takes a Husband, is encouraged by the benefits that she shall have by him: but still remember that he himselfe must be taken. As it is in other things, If you would have light, you must first have the Sunne, if you would have strength, you must first take meat and drinke, before you can have that benefit by it: so you must first have CHRIST himselfe, before you can partake of those benefits by him: and that I take to be the meaning of that in *Mar.* 16. *Goe preach the Gospel to every creature under heaven; He that beleeves and is baptized, shall be saved*: that is, he that will beleeve that *Jesus Christ* is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized, that will give up himselfe to him, that will take his marke upon him: for in that place, by baptizing, is meant nothing else but the giving up of a mans selfe to CHRIST, and making a publike testimony of it, although there bee something more meant generally by baptizing; but here is meant, a testification to all the world, that wee have taken CHRIST. Now every one that will beleeve, and be baptized,

We may looke to the benefits we have by Christ, but not principally.

Mar. 16.

Baptizing, what meant by it in Mar. 16.

zed, that is, every one that will doe this, ſhall be ſaved: ſo that a man muſt firſt take Chriſt himſelfe, and then he may doe as the Wife, after ſhe hath her Husband, ſhe may thinke of all the benefits ſhee hath by him, and may take them, and uſe them as her owne. This is the firſt thing.

2. The ſubject of faith, both the mind and will.

The ſecond thing that I promiſed, was to ſhew you the ſubject of faith, and that is the whole heart of man; that is to ſay, (to name it diſtinctly) both the mind and the will: Now to ſhew you that both theſe are the ſubject of faith, you muſt know that theſe two things are required:

What required in the underſtanding touching faith.

Firſt, on the part of the underſtanding, it is required that it beleeve; that is, that it conceive and apprehend what GOD hath revealed in the Scriptures: and here an act of GOD muſt come in, putting a light into the underſtanding. For, my Beloved, Faith is but an addition of a new light to reaſon, that whereas reaſon is purblinde, faith comes, and gives a new light, and makes us ſee the things revealed by GOD, which reaſon cannot doe; by faith we apprehend theſe great and glorious Myſteries, which otherwiſe wee could not apprehend, as wee ſee it expreſſed in 2. *Cor.* 4. *The god of this world hath blinded their eyes, that the light ſhould not ſhine into their hearts, by which they ſhould beleeve this glorious Goſpell.* So then there muſt be a light put into the mind, that a man may be able by that to elevate and raiſe his reaſon to beleeve this: that is, to conceive

Faith an addition of a new light to reaſon.

2. Cor. 4.

ceive and to apprehend the things that are offered and tendred in the Gospell.

But this is not all, there is an act also of the will required, which is to take and receive *Christ*: for this taking is an act of the will; therefore there must be a *consent* as well as an *assent*. Now it is the act of the understanding to assent to the truth, which is contained in the promises wherein CHRIST is offered: but that is not all, there is also an act of the will requisite to consent unto them, that is, to embrace them, to take them, and to lay hold upon them, and to apply them to a mans selfe. This I will the rather cleere, because it is a thing controverted. I say, there is a double act, an act of the mind, and an act of the will: to this purpose consider that in *Rom.* 5. 17. *For if by the offence of one, death reigned by one, much more they which receive abundance of grace, and the gift of righteousnesse, shall reigne in life by one, Jesus Christ.* (Marke it) you may see what faith is in those words; Those that receive the gift of righteousnesse: righteousnesse is given and offered by GOD, and those that receive that gift of righteousnesse, shall reigne in life: so that taking and receiving being an act of the will, it must needs be that the will must come into this worke as well as the understanding. Like unto this is that 1. *Joh.* 12. *To as many as received him, &c.* That is, *to as many as beleeved in his Name*: for so the words afterward expresse. That is, when wee are willing to take *Christ*, which is nothing else but the consent of the will, when the will is

What required of the will touching faith.

Rom. 5. 17.

Joh. 1. 12.

resolved to take him, being so apprehended as hee hath beene described, as a Lord, and as a Saviour, this is faith; this, I say, is an act of the will, because it is an act of receiving. It is evident, *Joh.* 5. 44. *How can ye beleeve, which receive honour one of another? &c.* If beleeving in Christ were only an act of the minde, as the Papists affirme, and some other besides; if beleeving were nothing else but an assenting to the truth of God, which is an act of the understanding, how could the praise of men be opposite to beleeving? But the meaning is, How can you beleeve, and take mee for your Husband, and yet seeke praise of men too? for that will come in competition with me, and then you will forsake mee. I say, this makes it evident, that justifying faith is not onely an act of the minde, but an act of the will also; because otherwise the seeking praise with men, could bee no impediment to the act of beleeving.

Joh. 5. 44.

Now this also, aswell as the former, must bee wrought by GOD; and GOD puts a new light into the understanding: as he raiseth that up to see and beleeve these truths, so there is another act which *God* also works on the will, and unlesse he worke it, it is not done: for come to any man that is in the state of nature, and aske him, Will you be content to take CHRIST? that is to say, to receive him in that manner as he hath beene described? His answer would be, No. *Beloved*, the lives of men expresse it, though they speake it not in so many words: Therefore till GOD come

This act of the will wrought by God.

come and draw a man, and change his will, the worke is not done. If you take a Bough, and offer it to a Swine or a Wolfe, they will refuse it, and trample it under their feet; but offer it to a Sheepe, and the Sheepe receives it, and followes it: so when CHRIST is offered to men upon these conditions that we have named, men refuse him, they reject him and sleight him: but when God takes away these wolvish and swinish hearts of ours, and turnes our wils another way, (which is the drawing the Scripture speakes of) then we are willing to take Christ. If you take other metall than Iron, the Load-stone will not stirre it; but turne the metall into Iron, and it will follow the Load-stone: So, let the hearts of men continue in that condition wherein they are by nature, and they will never take CHRIST, they will never accept him; but when GOD puts into them such a strong and impetuous instigation and disposition, as that of the Spouse in the *Canticles*, that had no rest till she had found her Beloved, then they will take CHRIST upon his owne conditions. So then we see that Faith is an action both of the minde and the will, wrought by GOD, enlightning the minde, and changing the will; which is that which our Saviour *Christ* cals drawing; *None comes to me unlesse the Father draw him*: that is, except his will be set on work, unlesse God change him, and put such a disposition and instigation into him, that he can finde no rest till he come to Christ.

The heart must be changed before a man can be willing to take Christ.

Thirdly, the next thing we are to speake of, 3.

How faith justifieth.

is, *How this Faith justifieth.*

Now for this, know that this faith is considered two waies;

Twofold considerations of faith.

Either { As it workes, or, As it receives:

Either as a qualitie, or as an instrument.

As a qualitie it workes, and in this sense it hath nothing to doe with Justification.

Faith altereth not the nature of sinne.

It justifieth us as it is an instrument, and that not by altering the nature of sinne; that is, by making sinne to be no sinne, but by taking away the efficacie of sinne. As for example; when a man hath committed sinnes, Faith doth not make his sinnes to be no sinnes; indeed, *it scattereth them as a Cloud:* You may consider it after this manner: First, it cannot be, that that sinne that is once committed, should be made to be no sinne; for what is once done, cannot be undone: GOD himselfe cannot doe that, because it is a thing that cannot bee; for when the sinnes are committed, they doe remaine so: and therefore, I say, it cannot be, that that which is sinne, should be made to be no sinne. We cannot make adultery to be no adultery, for the nature and essence of the thing must remaine. Well, now what doth faith? It doth this, though the sinne bee the same that it was, yet it takes away the sting and the guilt of sinne, by which it puts us into the state of condemnation, and by which it binds us over to punishment. As the Lions, to which *Daniel* was cast, they were the same as they were before,

Note.

Faith takes away the efficacie of sin, that it doth not condemne us.

before, they had the ſame propenſeneſſe, and diſpoſition to devoure as they had before, they had the ordinary nature of Lions; but at that time, GOD tooke away from them that fierceneſſe that was in them, ſo that they did not devoure him; though they were there ſtill: ſo it is with ſinne, the nature of ſinne is to condemne us; but now when God ſhall take away this efficacie from it, it doth not condemne: and this is that that faith doth.

Even as the Viper that was upon *Pauls* hand, though the nature of it was to kill preſently, yet when GOD had charmed it, you ſee it hurt him not: ſo it is with ſinne, though it be in us, and though it hang upon us, yet the venome of it is taken away, it hurts us not, it condemnes us not: thus faith, by taking away the efficacie and power of ſinne, it juſtifies, as an inſtrument, as a hand that takes the Pardon.

The King, when he pardoneth a Traytor, he doth not make his treaſon to be no treaſon, for the act of the treaſon remaines ſtill; but the taking of the Pardon makes the Traytor not to be under condemnation: So, my Beloved, faith is that act that takes the Pardon from God, ſo that though the ſinne remaine the ſame, and of its own nature is of power to bind us over to death, yet by this faith taking the Pardon from GOD, it comes to paſſe that it hurts us not, we are not condemned for it.

You know, debts in a mans booke, the writing remaines ſtill, the lines are not blotted out,

yet when they are once crossed, the Creditour cannot come and aske his debt any more, because it is crossed: So it is in this, our sinnes are the same after we are justified, as they were before; but faith is that that crosseth the booke; Faith, I say, by apprehending the Pardon, and taking the acquittance at GODS hands that he offers.

If a man have an acquittance, although the debt remaine the same in the Booke, yet there can no more bee required at the hands of him that hath taken the acquittance.

Thus, I say, faith justifies us as an instrument, by accepting, receiving, and taking the acquittance that God hath given to us through *Christ*.

4. The acts of faith, 3.

Let me adde one word more of the next thing: which is, What are the acts of this faith?

They are these three:

First, To reconcile, or to justifie.
Secondly, To pacifie the heart.
Thirdly, to purifie, or sanctifie.

1. To reconcile us.

The first thing that Faith doth, is to reconcile: That is, (as I said before) by faith we are pitched upon CHRIST; we take him first, and then we take the priviledges; they all follow upon it, forgivenesse, and adoption: this is the first act of Faith, to reconcile us to CHRIST himselfe; and upon this we have boldnesse to goe to *Christ* for forgivenesse, to goe to CHRIST to make us heires of all things: For after this manner Faith doth it; *All things are yours, whether* Paul *or* Apollo,

pollo, &c. And why? Because you are *Christ's*. (Marke it,) you must first be *Christ's*: that is, even as the Wife is the Husbands, so you must be knit and united to CHRIST, and then all things are yours: so that Faith first makes us *Christ's*, it reconciles us to him, and makes us one with him, and in him, one with GOD the Father; and then all things are given unto us, and made ours.

2. To pacifie the heart.

The second act of Faith is to quiet and pacifie the heart; to comfort us, in assuring us that our sinnes and transgressions are forgiven; and this is different from the former. There are two acts of faith:

Direct and reflect act of faith.

The one is the direct act; by which we apprehend and take CHRIST, and the righteousnes that is offered through him, by which wee take forgiveneſſe.

And the second is the reflect act, by which we know that we have taken CHRIST, and have taken out our Pardon: and this act is very different from the former; we may have the former without this.

We commonly thinke that wee are not justified by CHRIST, unleſſe we have assurance of it; and when we looke for that, and find it not presently, all our hopes are gone; but it should not be so: It is one act of Faith to take Christ, and another act of Faith to comfort and pacifie the heart; and that these are two distinct things, consider but this in a word.

Difference betweene them in three things.

The first act is constant, when a man hath once taken

taken and accepted of CHRIST, he is alwaies his; after we once have *Christ*, there is no divorce: But the other act of assurance, whereby we know that we have taken him, that is a thing that may faile and deceive a man.

Againe, the first act admits of no degrees: for when a man is once in CHRIST, hee is alwaies CHRIST's, when he is once married to him; Marriage, you know, admits of no degrees; so Justification is equall to every man, it admits of no degrees, it is alwaies the same; wee are not now lesse justified, and then more, but we are alwaies alike justified, being once justified: but the other act of faith, whereby I am assured that I have taken CHRIST, that admits of degrees; a man may have sometimes more comfort, sometimes lesse; and therefore righteousnesse is said here to be revealed *from faith to faith.*

Lastly, the first act of faith, whereby we take CHRIST, and those priviledges by him, as the Wife takes the Husband, that is founded upon the sure Word of GOD; GOD hath tendered it to us upon his Word and Promise, and he must performe it, it cannot bee altered nor changed; he that builds upon it, builds upon the corner-stone, that will not faile him: But now the second act, whereby I come to know that I have done this, that is grounded upon experience. Indeed, wee are helped by the *Holy Ghost* to know it, but it is chiefly grounded upon our own experience: for it is no more but the act of a mans owne heart, reflecting upon what he hath done,

done, when he considers, Have I taken Christ, or no? as a Lord, and as a Saviour; as a Priest, to save me; as a King, to live by his Lawes? This is a looking upon an act of mine owne; therefore the understanding and knowing of it must come from experience.

3. To purifie the heart.

The last act of faith is to purifie, and to sanctifie. I cannot stand upon it at this time, nor make Use, and applie this as I desired: therefore I will breake off here. So much for this time.

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FINIS.

OF FAITH.

The third Sermon.

ROM. 1. 17.

For by it the righteousnesse of God is revealed from Faith to Faith: as it is written, The just shall live by Faith.

THe last point that we delivered out of these words, was this; That,

Faith is that whereby we are made partakers of the righteousnes of Christ.

We come now to the Uses of it.

And first of all, if it be by faith only by which we are made partakers of that righteousnesse that saveth us, the first consectary that we will draw from hence is this, That we should learne to

Use 1. Not to be discouraged to come to God.

to come to CHRIST with an empty hand, and not to be diſcouraged for any want that we find in our ſelves, nor for the greatneſſe of our ſins; we ſhould not be diſcouraged for the want of a perfect degree of repentance and godly ſorrow, or for the want of whatſoever good worke you thinke is requiſite to ſalvation. For, my beloved, you muſt know that this is the nature of faith, that it doth its worke beſt alone; and faith is ſo farre from requiring any thing in the party that ſhall have CHRIST, that neceſſarily hee muſt let goe all things elſe, otherwiſe hee cannot beleeve: and this is a point neceſſarily to be conſidered: for every man is apt to conceive and thinke that it is impoſſible that GOD ſhould accept him, unleſſe there be ſomething in him why GOD ſhould regard him: If he finde himſelfe to be exceeding ungodly, he thinkes that Chriſt will never looke after him.

Faith worketh beſt alone.

And againe, if he have nothing at all to give, if he have nothing to bring with him in his hand, hee thinkes that hee ſhall have no pardon. But you ſee that faith requires nothing, in the firſt apprehenſion of CHRIST; if a man be never ſo ungodly, it is all one, the offer notwithſtanding is made unto him.

Againe, Why ſhould you looke for righteouſneſſe in your ſelves? The worke of faith (and it hath nothing elſe to doe) is to take that righteouſneſſe of CHRIST, that is none of your owne: ſo that there is nothing elſe at all required; for all that faith hath to doe, is onely to take from

The worke of faith, what.

CHRIST

CHRIST that righteouſneſſe that we want our ſelves. So that I ſay there is no reaſon why any man ſhould be diſcouraged in his firſt comming, for any want that he findes in himſelfe, or for any condition that he is in, becauſe faith onely is that that makes us partakers of a righteouſneſſe to juſtifie us, becauſe we our ſelves have it not. I ſay, faith is ſo farre from requiring any thing to be added to it, to help it in the act of juſtifying, that of neceſſitie it excludes all things elſe: for faith hath this double qualitie, not onely to lay hold of Chriſt offered, but to empty a man of all things elſe whatſoever. As for example, Faith is not onely the beleeving of a truth which is delivered, from the authoritie of him that doth deliver it; but it is a reſting upon Chriſt, a caſting of our ſelves upon him. Now when a man leanes upon any other thing, hee ſtands not upon his owne legges, he ſtands not upon his owne bottome; for if he did, hee could not properly bee ſaid to leane. If a man truſt and depend upon another, he provides not for himſelfe, but he that ſo lookes to himſelfe, that he provide ſo, as to make himſelfe ſafe if another ſhould faile him, ſo farre he truſts himſelfe; ſo that, beloved, if you truſt CHRIST, it is of neceſſitie required that you muſt be unbottomed of your ſelves, you muſt altogether leane upon him, you muſt caſt your ſelves wholly upon him: For faith hath ſuch an attracting vertue in it, that it fils the heart with Chriſt. Now it cannot fill the heart with Chriſt, unleſſe the heart be emptyed firſt. There-

A double qualitie in faith.

to come to CHRIST with an empty hand, and not to be discouraged for any want that we find in our selves, nor for the greatnesse of our sins; we should not be discouraged for the want of a perfect degree of repentance and godly sorrow, or for the want of whatsoever good worke you thinke is requisite to salvation. For, my beloved, you must know that this is the nature of faith, that it doth its worke best alone; and faith is so farre from requiring any thing in the party that shall have CHRIST, that necessarily hee must let goe all things else, otherwise hee cannot beleeve: and this is a point necessarily to be considered: for every man is apt to conceive and thinke that it is impossible that GOD should accept him, unlesse there be something in him why GOD should regard him: If he finde himselfe to be exceeding ungodly, he thinkes that Christ will never looke after him.

Faith worketh best alone.

And againe, if he have nothing at all to give, if he have nothing to bring with him in his hand, hee thinkes that hee shall have no pardon. But you see that faith requires nothing, in the first apprehension of CHRIST; if a man be never so ungodly, it is all one, the offer notwithstanding is made unto him.

Againe, Why should you looke for righteousnesse in your selves? The worke of faith (and it hath nothing else to doe) is to take that righteousnesse of CHRIST, that is none of your owne: so that there is nothing else at all required; for all that faith hath to doe, is onely to take from

The worke of faith, what.

CHRIST

CHRIST that righteousnesse that we want our selves. So that I say there is no reason why any man should be discouraged in his first comming, for any want that he findes in himselfe, or for any condition that he is in, because faith onely is that that makes us partakers of a righteousnesse to justifie us, because we our selves have it not. I say, faith is so farre from requiring any thing to be added to it, to help it in the act of justifying, that of necessitie it excludes all things else: for faith hath this double qualitie, not onely to lay hold of Christ offered, but to empty a man of all things else whatsoever. As for example, Faith is not onely the beleeving of a truth which is delivered, from the authoritie of him that doth deliver it; but it is a resting upon Christ, a casting of our selves upon him. Now when a man leanes upon any other thing, hee stands not upon his owne legges, he stands not upon his owne bottome; for if he did, hee could not properly bee said to leane. If a man trust and depend upon another, he provides not for himselfe, but he that so lookes to himselfe, that he provide so, as to make himselfe safe if another should faile him, so farre he trusts himselfe; so that, beloved, if you trust CHRIST, it is of necessitie required that you must be unbottomed of your selves, you must altogether leane upon him, you must cast your selves wholly upon him: For faith hath such an attracting vertue in it, that it fils the heart with Christ. Now it cannot fill the heart with Christ, unlesse the heart be emptyed first.

A double qualitie in faith.

There-

Therefore I ſay, faith hath a double quality, not onely to take, but to empty; and they are reciprocall, the one cannot be without the other.

Faith emptieth a man of himſelfe.

Hence it is that we ſay, faith ingrafts a man: a man cannot be ingrafted into a new ſtock, unleſs he be quite cut off from the former root; therefore faith drives a man out of himſelfe, and makes him nothing in himſelfe, ſo that when he comes to lay hold on the promiſe of GOD, hee lookes at no quality or excellency of his owne, he lookes at no fitneſſe or worthineſſe in himſelfe, but he comes with a hand and a heart altogether empty: So that when a man comes to beſeech GOD to receive him to mercy, and to grant him a pardon of his ſinnes, when he comes to take hold of the righteouſneſſe of Chriſt for his juſtification, if he thinke that there is any little worthineſſe in him, or that there be no fault in him at all, and from thence ſhall thinke that GOD will receive him, this man is not fit to take Chriſt: he muſt be wholly emptied of himſelfe, and then God will ſpeake peace unto him.

Queſt. But you will aske, What is that that faith doth empty a man of?

Anſw. Faith emptieth a man of two things:

Firſt, of all opinion of righteouſneſſe in himſelfe.

Secondly, of opinion of ſtrength and ability to helpe himſelfe: for if either of theſe remaine in the heart, a man cannot receive Chriſt.

1. All opinion of worth in himſelfe.

Firſt, I ſay, a man muſt be emptied of all opinion of worthineſſe in himſelfe, of all conceit that

that he hath the least righteousnesse in himselfe: therefore when the young man came to Christ, and Christ told him that he must keep the Law, and he said hee had done all those things from his youth, CHRIST knew that he was not yet fit: therefore, saith he, *Goe and sell all that thou hast*: CHRISTS end was nothing else but to discover to him his owne unworthinesse. If thou wilt be perfect, (saith CHRIST) take this triall; Canst thou be content to let thy wealth goe, to follow me? Canst thou be content to suffer persecution? This shewed that he was not perfect, but that he was still a sinfull man; this was the way to prepare him for Christ, this course we see CHRIST alwaies tooke: we see it expressed in the Parable of the Publican and of the Pharisee, the Publican went away justified, because hee was wholly emptied of all conceit and opinion of worth in himselfe.

Why the Pharisee was not justified.

But the Pharisee was not justified, not because hee was not a juster man than the Publican, (for he was in outward performances better than he) but because he had an opinion of his own righteousnesse; he was conceited of a worthinesse in himselfe, therefore he went home not justified.

What was it that excluded the Jewes? was it not an opinion of something they had of their owne?

The *Laodiceans*, they thought they were rich and increased, and wanted nothing, therfore they never came to buy of CHRIST. That which a man thinkes he hath already of his owne, he will

never be at the coſt to buy. Therefore that is the firſt thing that a man muſt doe, he muſt thinke himſelfe of no worth at all, he muſt be empty of all opinion and conceit of his owne excellency.

2. Of all opinion of ſtrength to helpe himſelfe.

But this is not all, although a man be perſwaded of this, that he hath no worthineſſe in himſelfe, yet if he think he is able to helpe himſelfe, and can ſtand alone without GOD, he will not come to take CHRIST; and therefore this further is required, that a man ſee that he hath no abilitie to helpe himſelfe, that all his redemption muſt come from CHRIST: for if you aske many men whether they have any opinion of worth in themſelves, they will be ready to anſwer, No. What then is the reaſon that they come not to CHRIST? It is becauſe they are in health and proſperitie, and they can doe it ſoone enough hereafter, they can yet for the preſent ſubſiſt without CHRIST; but when God ſhall ſhew a mans heart to himſelf, when God ſhewes a man his danger, and ſhewes it him as preſent, and how unable he is to help himſelfe out of danger, then a man will have no reſt till he have Chriſt. Therefore you ſhall ſee both theſe required, 1. *Cor.* 1. 30. *Chriſt* muſt be to us *wiſedome, righteouſneſſe, ſanctification, and redemption* too. Firſt, if a man thinke that there is any thing in him, either *wiſedome, righteouſneſſe*, or *ſanctification*, that excludes him; for he will rejoyce in himſelfe: and that concernes the firſt condition required, to be empty of all opinion of worth.

1. Cor. 1. 30.

But yet if a man thinke that he is able to ſtand

ſafe

ſafe and ſecure for a time, that he is able to be a Buckler to himſelfe, that hee hath ſomewhat whereunto he may leane, and doth not ſee that Chriſt muſt be his redemption alſo, he will not come at CHRIST.

That which kept the Prodigall ſonne away, it was not an opinion of any worth in himſelfe, but becauſe he thought he could live without his father, he had his portion in his owne hands, and at his owne diſpoſing; and he would not come home to his Father, till he could live of himſelfe no longer: ſo that, though we have an opinion of no worth in our ſelves, yet if we conceive or thinke that wee can live without CHRIST, wee will not care for him.

This was the fault of thoſe that were invited to the marriage, they refuſed to come, not becauſe they thought that themſelves were of worth, but they were perſwaded that they needed not thoſe things to which they wee invited. Therefore, I ſay, theſe two things muſt be done, a man muſt be emptied of all opinion of worth in himſelfe.

And ſecondly, of all abilitie in himſelfe to help himſelfe, and when faith hath done both theſe, then it brings a man to Chriſt; when a man ſeeth that there is nothing in him why GOD ſhould regard him, and that he cannot ſtand longer, nor be in ſafetie longer than Chriſt helps him, and ſpeakes peace to him, now a man is fit to take hold upon Chriſt: and therefore we muſt learne to come to Chriſt with an empty heart.

Object. Many men complain that they would beleeve, but they want that ſorrow that they ſhould have, they want that repentance that they would have, they thinke they are not yet fit, therefore they dare not apply the promiſes.

Anſw. To theſe we ſay now, that there is a double kinde of complaint:

Double complaint in ſenſe of want.

1. Sinfull. One is, when a man lookes upon theſe things, as upon things that make him fit, which if hee have, hee thinkes GOD will reſpect him; and if he have not, he thinkes that God will not looke after him. If thy complaint be thus, it is ſinfull; for in this thou ſeekeſt ſome thing in thy ſelfe.

2. Lawfull. But if a mans complaint be this, that he is not yet awaked enough, that he is not yet ſenſible enough of his ſins, the doctrine of the remiſſion of his ſinnes, and free Juſtification doth not affect him as it ſhould. Indeed, here is juſt cauſe of complaint; for theſe things are neceſſary before you come to take CHRIST. Therefore that place in *Mat.* 10. 11. will explaine this, and anſwer an objection that may be made againſt it: when the Apoſtles were ſent out to preach the Goſpell, when they came to any houſe, they were bidden to *Enquire who were worthy; if any man be worthy* (ſaith CHRIST) your *peace ſhall come upon him*: but if hee bee not worthy, *ſhake off the duſt*, &c. A man would thinke by this that there were ſome worthineſſe required in the party that comes to Chriſt, and that before hee can apply the firſt promiſe of Juſtification.

Mat. 10. 11.

Object.

Anſw. To this we anſwer, the worthineſſe that is required

quired here is nothing else but abilitie to prize CHRIST, to set him at a high rate, to long after him, to hunger and thirst after his righteousnesse, your *peace shall come upon such a man.* That is, if there be a broken-hearted man that lookes after Christ, whose heart yearnes after him, that he is able to prize him aright, he shall be accepted: but if they bee such men as will not receive you, such as will not set meat before you, such as will give you no respect, *shake off the dust of your feet, &c.* So that I say, such a complaint wee may make, if we finde a want of desire after CHRIST; for that is required: but if we looke upon any thing as a *qualification* in our selves, such a worthinesse is not required, we must bee driven out of all conceit of it, or else we cannot take CHRIST. So much for that Use, that seeing it is onely faith whereby wee lay hold of CHRISTS righteousnesse, that then we have no reason to be discouraged, in respect of any want; nay, wee must finde a want of all things, before wee can bee made partakers of this righteousnesse.

Use 2. To rejoyce in God.

Againe, secondly, if it be by faith onely, by which we are made partakers of this righteousnesse, and by which we are saved, then we should learne hence to rejoyce onely in GOD, and not to rejoyce in our selves; for this is the very end why God hath appointed this way of salvation: *Eph.* 1. 6. *For hee hath chosen us to the praise of the glory of his grace, in his Beloved:* That is, that hee might have the praise of the glory of his grace,

as it is in *Epheſ.* 2. Therefore it is of faith, and not by workes, that no man ſhould boaſt of himſelfe: 1. *Cor.* 1. 30. Therefore CHRIST *is made to us wiſedome, righteouſneſſe, ſanctification, and redemption*, that no fleſh ſhould rejoyce in it ſelfe. Now if that be GODS end, if that be his ayme, why hee will have us ſaved by faith, let not us diſappoint him of his ayme, let us not take from him the glory of his grace; but let us glory in the LORD.

1. Cor. 1. 30.

This point we ſhould eſpecially looke to, not to rejoyce in our ſelves, but in GOD: For, my Beloved, wee are all naturally exceeding apt to rejoyce in our ſelves, we would faine finde ſome excellencie in our ſelves, every man is apt to reflect upon himſelfe, and he would faine ſee ſome worth there that he might rejoyce in; and if he be no body at all there, it is contrary to his nature to thinke that hee ſhall be accepted: there is nothing in the world that we are ſo backward to as this. It was *Adams* fault in Paradiſe; whereas he ſhould have truſted GOD, and have been wholly dependant upon him for all, hee would needs know good and evill, hee would have ſomething of his owne; and this was it that loſt him all, and brought the curſe upon him, becauſe he would not be dependant.

We are prone naturally to rejoyce in our ſelves.

Now in the Goſpell, GOD comes by a ſecond meanes of ſaving men, and in this the LORD would have the creature to have nothing in himſelfe to glory in; but man is hardly brought to this, but exalts and lifts up himſelfe, and would faine

faine have ſome worth and excellencie of his owne; but as long as we doe thus, wee cannot be ſaved: that is the argument that is uſed *Rom.* 6. 4. why *Abraham* was juſtified by faith. If there had beene any other way, *Abraham* had had wherein to rejoyce in himſelfe: but faith excludes this rejoycing, and only faith; we ſhould, I ſay, learne to doe this in good earneſt, to ſee that there is no worth in our ſelves, to have CHRIST to be to us all in all. *Col.* 3. 11. is an excellent place to this purpoſe; Saith the Apoſtle there, (in the matter of ſalvation) *There is neither Jew nor Gentile, bond nor free, but Chriſt is all in all:* That is, when wee come to be juſtified before GOD, when we come to the matter of ſalvation, GOD lookes at nothing in a man, he lookes at no difference betweene man and man; one man is vertuous, another man is wicked; one man is a Jew, and hath all thoſe priviledges; another man is a Gentile, an alien from the Common-wealth of *Iſrael*; one man is circumciſed, another man is uncircumciſed; but all this is nothing: Why? For *Chriſt* is *all in all.* (Marke it:) Firſt, he is all; that is, there is nothing elſe required to juſtifie: Indeed, if wee were ſomething, and he were not all, we might then looke at ſomething beſides; but he is all.

Rom. 6. 4.

Col. 3. 11. opened.

Chriſt all in all.

Againe, he is *all in all:* that is, goe thorow all things that you may thinke will help you to ſalvation, in all thoſe things CHRIST is onely to be reſpected, and nothing but Chriſt; whatſoever is done without Chriſt, God regards it not. If

you will doe any worke of your owne to helpe your ſelves in ſalvation, if you will reſt upon any priviledges, Chriſt is not all in all; but Chriſt muſt bee all in all in every thing: and if onely Chriſt bee all, then wee muſt come onely with faith; for it is faith onely that layes hold upon Chriſt.

Now a naturall man, he will not have Chriſt to be all, but himſelfe will be ſomething; or if Chriſt bee all in ſome things, hee will not have Chriſt to be all in every thing, to have Chriſt to be his wiſedome, his righteouſneſſe, his ſanctification; to doe nothing but by Chriſt; to have Chriſt to be his redemption, not to be able to help himſelf without Chriſt, but that Chriſt muſt helpe him out of every trouble, and beſtow upon him every comfort, this, I ſay, is contrary to the nature of man: therfore we muſt be thorowly emptied of our ſelves in this matter of rejoycing, as well as in the matter of taking: for in what meaſure any man ſets any price upon himſelfe, ſo farre as he hath any opinion of himſelfe that he is ſomething, juſt ſo farre hee detracts from Chriſt: but when a man boaſts not of himſelfe at all, ſuch a man rejoyceth in GOD altogether, ſuch a man will ſtand amazed at the height, and breadth, and length, and depth of the love of GOD; ſuch a man will be able to ſee that there are unſearchable riches in CHRIST; ſuch a man will be able to ſay with *Paul*, that he cares for nothing, he reckons *all things dung*, *Phil.* 3. Phave all the priviledges (ſaith hee) that other men have;

Note.

Phil. 3.

have; I am a Jew, I am a Phariſee, but I reckon all theſe things as dung; that is, I care for none of them, if I had an hundred more: It is true, I have beene as ſtrict as any man; yea, I went beyond others: for I was zealous in that courſe wherein I was, yet I have bin taught thus much, that all theſe things are nothing; for God regards them not, he regards nothing but CHRIST and his righteouſneſſe; therefore I looke not after theſe things, but that I may bee found in him, not having mine owne righteouſneſſe, but that righteouſneſſe that GOD accepteth, which is *through faith in him.* Therefore, my brethren, learne thus to rejoyce in CHRIST and in GOD, and not in your ſelves; this is the moſt excellent worke that wee can performe, it is the worke of the Saints and Angels in Heaven, wee ſhould learne to come as neere them now as wee can: In *Rev.* 7. 11. they cryed with a loud voice, ſaying, *Salvation commeth by our God, that ſitteth upon the Throne, and by the Lamb; and therfore praiſe, and wiſdom, and glory be given to God for evermore*; becauſe ſalvation is from the *Lord*, and from the Lambe, and not from our ſelves at all: hence it is that they fell downe, and worſhipped him; and for this cauſe they all cry, *Wiſdome, and glory, and praiſe be to our God for evermore.*

Rev. 7. 11.

The ground of praiſing God, what.

If ſalvation had beene from our ſelves, if wee had done any thing to helpe our ſelves therein, there had not beene ground of giving all praiſe and glory to God; and if this be the worke of the Saints and Angels, we ſhould labour to performe

forme it as abundantly as we can now; and let us doe it in good earneſt: for if men could bee brought to this, to rejoyce in God alone, their mouthes would be filled with praiſe exceedingly, they would regard nothing elſe, and in the courſe of their lives they would make it evident to the world, that they were ſuch as made no account of the World, ſo they might have Chriſt: they would be content with any condition; for Chriſt is all in all to them.

uſe. 3. To labour for faith above all.

Thirdly, if it be by faith onely by which wee are made partakers of the righteouſnes by which we are ſaved, then it ſhould teach us to let other things goe, and principally to minde this matter, to labour to get faith, whatſoever become of other things; for it is that by which we have ſalvation.

The Papiſts, they teach that workes are the maine, and many things they preſcribe that men muſt doe: our doctrine is, you ſee, that faith only is required: Indeed, many things follow upon faith, but faith is that you muſt onely labour for, and then the reſt will follow upon it.

Gal 5.5,6.

This Doctrine of ours, you ſhall finde that it is delivered cleerely in *Galat.* 5. 5, 6. *We waite, through the Spirit, for the hope of righteouſnes, which is through faith:* That is, wee looke for nothing from the Law, we regard no workes at all in the matter of juſtification; that which we looke for, is onely that righteouſneſſe which is taken by faith: and why doe wee ſo? For, ſaith hee, *in Chriſt Jeſus, neither circumciſion is any thing, nor uncircum-*

uncircumcision, but faith, &c. As if he should say, There is good reason why wee should expect salvation onely by faith, because nothing else will helpe us in that worke, *circumcision is nothing, nor uncircumcision is nothing*: by those two he meanes all other things; that is, in the having of all the priviledges in the world, in the doing of all the workes that can be done, faith is all in all; but it must be such a faith as workes by love; though it be by faith only, yet it is not an idle faith: therefore you are especially to labour for faith.

There are many other excellencies that wee are capable of, many morall vertues, such as *Aristotle* and *Socrates* have described; but without faith, God regards none of these: take one that is a wicked man, and take another, let him be never so vertuous, as *Socrates* and *Seneca*; that were the strictest in Morality of all the Heathen: nay, take any man that lives in the Church, that lives the most strict and exact life, and yet is not justified by faith, God makes no difference betweene these men, the one is as neere to heaven as the other, GOD lookes upon them both with the same eye; for he regards nothing without faith. He that is the most prophane and ungodly, if he come with faith, he shall obtaine CHRIST; the other that hath all morall Vertues in the most exact manner, without faith, they shall doe him no good: therefore wee are to seeke for nothing in the matter of justification, but how wee may be enabled to beleeve, wee are principally to study this matter of faith.

Without faith God regards not morall vertues.

Take

Difference betweene faith and morall vertues.

Take such a one as *Socrates*, and such a one as Saint *Paul*; it may be, *Socrates* might be outwardly as temperate, and as patient, and bee indued with as many excellencies, he might appeare in his carriage as strict as Saint *Paul*; but here is the great difference, The one doth what he doth of himselfe, and through himselfe, and for himselfe; the other doth what he doth of CHRIST, and through Christ, and for Christ: therefore faith mainely is requisite.

If we had all other excellencies, yet we shall find this in them, that they do alway give something to the creature.

Againe, if you goe never so farre in them, yet you shall finde that there is some imperfection in them.

But faith it emptieth the creature of all things, it leaveth nothing in a man, it makes him leane and rest onely upon Christ, and upon his righteousnesse for salvation.

Againe, faith worketh in us a love to God: for, we having nothing in our selves, but all that we have being from him, wee cannot but love him againe.

Againe, faith presenteth to GOD a perfect righteousnesse, and therefore God onely accepts it: for God must be just, and nothing can satisfie the Justice of GOD, but a righteousnesse that is perfect; nothing can attaine a righteousnes that is perfect, but onely faith: labour therefore to beleeve this, and to turne all your study and care how to get faith. My Beloved, this is a thing

that

that we are bound to preach to you; this is the ſumme of that doctrine that CHRIST ſo often preached when he was upon the Earth, *Beleeve, for the Kingdome of God is at hand:* this is the ſumme of all the Doctrine of the Apoſtles; it was all they had to doe, to perſwade men to beleeve. What was the ſum of all S. *Pauls* doctrine? *We go up and down,* ſaith he, *from place to place, witneſsing both to Jewes and Gentiles, &c.* So it is our part, when we come to preach to you, when we come to diſpenſe to you that which is for the nouriſhment of your ſoules, we muſt doe as thoſe Stewards that ſet bread and ſalt upon the Table, whatſoever other diſh there is; ſo wee ſhould alway preach CHRIST, and perſwade you to beleeve in him, and ſtirre you up to turne the ſtreame of your endevours after the obtaining of that faith that taketh this righteouſneſſe; the principall thing we are to looke unto, is, to ſee from what Fountaine that that wee have comes; if a man have never ſo many vertues in him, if they ariſe not from this fountaine, if they ſpring not from this root, they are nothing, GOD lookes upon them without acceptance or delight.

The ſumme of the preaching of Chriſt and his Apoſtles.

Againe, this is that that you are to doe in hearing, that which you are chiefly to looke after, is, how to get faith; and therefore if men will imploy their ſtrength and their endevours, and buſie themſelves to attaine ſuch and ſuch vertues, it is but as the watering of the branches, and to let the root alone. Faith is the root; that

Note.

that is, it is that that makes all acceptable to God: for what is the difference betweene Christianitie and Moralitie? and without this, what is our preaching? Wee may gather well neere as good instructions to resist vice, out of *Plutarch*, and out of *Seneca*, as out of *Pauls* Epistles, but this differenceth it, that wee preach CHRIST, and from Christ wee derive abilitie and strength to doe all things else, and that makes all else to be acceptable; so that this is it that you must looke after, to have Christ, to receive all from him, to doe all for him; for these are reciprocall. Unlesse you thinke you have all from *Christ*, you will never doe all for him; when wee thinke Christ is all-sufficient, we will be perfect with him againe.

Difference betweene faith and shewes of holinesse.

But, by the way, in this you see not onely the difference betweene morall vertues, and those in a true Christian, which is godlinesse, that they come from different fountaines, and looke to different ends; but you see also the difference betweene those shewes of strictnesse that are among the Papists, and that sinceritie of life that wee preach unto you, which is an effect of this faith: for, if you marke it, you shall finde that all that they doe, either is without Christ, or addes to Christ; they thinke they shall be saved for doing such and such things, which prepare and fit them for salvation, they looke mainely to the workes of humbling the body, and doing many actions of mortification, but still *Christ* onely is not sought after in all this. But now look

to

to the Doctrine that wee have delivered, it is CHRIST that wee preach, it is faith that wee preach unto you. It is true, wee preach those things too, we lay the same necessitie upon you of doing good workes, we stirre you up to holinesse of life, and mortification; but here is the difference, we derive it all from Christ by faith, we say that faith doth all.

Indeed, when you have faith, if that faith be right, it will worke by love: here then you see the difference, we doe the same things, but wee derive all from a justifying faith, laying hold upon Christ; and so, love to him, and all other graces doe arise from this.

Againe, a fourth Use of this point is this; If salvation be onely by faith, then we should learn hence to goe with boldnesse to God; to take the promises, and to reckon them sure to us. If something else had beene required on our part, wee should then have gone with a great deale of doubting to GOD; but now, seeing there is nothing required, but onely to goe and take it, this should make us to goe with boldnesse to the Throne of Grace, to come with assurance that we shall speed.

use 1. To apply the promises with boldnesse.

And therefore in the businesse of seeking to GOD for the remission of our sinnes, (which indeed is the greatest businesse that wee have to doe) what greater comfort can there be, than to have this assurance, that if we come to God for it, we shall not faile, nor be deceived of it?

For the present occasion of receiving the Sacraments

crament: What is the end of the Sacrament, but to preach faith? The Sacrament preacheth that to your outward senses, that we doe to your understandings, it presenteth to the eie, that which we now preach to the eare: for what is the Covenant of GOD in the Gospell, but onely this? GOD offers Christ unto you freely, as the Bread and Wine is given unto you. *To us a Sonne is given, &c.*

The Sacrament preacheth faith.

Againe, we take him, and binde our selves to obey him, and to love him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both these are done: when the Bread and Wine are offered, they are but a resemblance of the offer of Christ. Indeed there is a blessing in it: for it is GODs Ordinance, it increaseth this grace of faith. And againe, there is a bond on our part, wherein wee tye our selves to obey Christ.

To receive the Sacrament unworthily, what.

Now if any of you will offer to come, and yet have not given up your selves to GOD in good earnest, you receive your owne condemnation, you are divorced from CHRIST, and married to the World; and this is to receive the Sacrament unworthily. The maine end of the Sacrament, is to increase faith; and salvation is ours by faith; therefore we should come with boldnesse, and lay hold upon the promises of it.

Gods free promise should encourage us to come with boldnesse.

Wee should doe in this case as *Joab* did, lay hold upon the hornes of the Altar; that is, take hold upon Christ, and remember that sure word of promise, *To us a Sonne is given, to us a Childe is borne.*

borne. And, *Let whosoever will, come and take of the waters of life freely.* Goe thorow the whole Booke of GOD, all the promises therein are as so many grounds for faith to build upon; it is impossible that God should slay you, if you come and lay hold of the hornes of the Altar. If you will take CHRIST, and receive these promises, and rest on them, it is impossible but that GOD should performe them, he hath bound himselfe to performe what he hath said: *If we acknowledge our sinnes, he is faithfull and just to forgive them,* 1. *Joh.* 1. 9. As if hee were unjust and unfaithfull if hee should not doe it. His Oath is passed; he hath added an Oath to his promise, that by two immutable witnesses it should stand firme.

We should doe in this case as *Jacob* did, after he had once a promise from God, when he meets his brother *Esau, Lord,* (saith he) *thou hast promised to doe me good, therfore deliver me from the hand of my brother.* So, when wee have a promise, and God hath said, He that will take Christ, shall be saved: and Christ is freely given, and the pardon is generall, therefore what should hinder us? Urge God upon his promise, wrastle with GOD, as *Jacob* did, and let him not goe without a blessing: *wrastling* implyes resisting; it is a signe God resisted him for a time: so, it may be, God will denie thee a great while, yet continue thou to seeke him, let him not goe, hee cannot denie thee in the end, thou shalt have the blessing at the last: we should learn thus to importune God; tell him, *Lord,* I have a sure promise, and thou

Jacob wrastling with God.

haſt made the pardon generall, and I am ſure I come within the number of that Commiſſion: *Goe and preach the Goſpell to every creature*, go and tell every man under heaven, that Chriſt is offered to him, he is freely given to him by God the Father, and there is nothing required of you, but that you marry him, nothing but to accept of him; here is a word ſure enough, if there were nothing elſe but this. Therefore learne to doe in this as the Woman of *Canaan* did, though Chriſt denyed her, yet ſhe would not give over: for ſhe had this ground to build upon, that hee was *Jeſus*, he was *the Sonne of David*, he was mercifull, and ſhe had exceeding great need of him, and therefore ſhe would not give over; ſo, I ſay, having this ground for your faith, goe to GOD with boldneſſe, and never give over; it is impoſſible (if you ſeeke him in good earneſt, with all your heart) but that he ſhould receive you.

Woman of *Canaan.*

It is true indeed, he gives to ſome ſooner than he doth to others; with ſome he deales as hee did with the woman of *Canaan*; to ſome he gives an anſwer quickly, ſome againe he defers longer, and he will put us to the triall. Chriſt dealeth differently with his children, he doth with us ſometimes as the unjuſt Judge, he turnes the deafe eare to us, or like the man that was in bed with his children, and was unwilling to riſe; but what ſaith the Text? *Luk.* 11.6. though he would not doe it for him as a friend, yet his *importunitie* makes him riſe and lend him: ſo thou thinkſt (it may be) GOD is not thy friend, yet by thy importunitie

God anſwers ſome ſooner, & ſome later.

portunitie hee will riſe at the laſt; therefore, though thou find God to be as an enemy, though he be never ſo backward to riſe, yet give not over: I can aſſure thee, as certainly as there is any truth in the Booke of GOD, thou ſhalt bee heard in the end, *Heaven and earth ſhall paſſe away before this ſure Word* ſhall periſh. It is Gods manner to put men to the tryall, and it is his wiſedome ſo to doe, otherwiſe he would have many that would be forward at the firſt, yet fall off in the end. *Note.*

It was *Naomies* wiſedome to bid her Daughter *Ruth* goe backe to her kindred, but ſhe would not, ſhe ſtood it out: *I will goe* (ſaith ſhe) *where thou goeſt, and nothing but death ſhall part betweene me and thee.* When *Naomi* ſaw that ſhe was ſtedfaſtly minded, ſhe tooke her along with her. So, if GOD ſhould receive men at the firſt, many men would come in, and take hold upon Chriſt, and make a profeſſion of his Name, but they would not hold out to the end with him: But when CHRIST ſhall tell them, I have not ſo much as a place to lay my head in, if thou wilt have me, thou muſt deny thy ſelfe, and take up thy Croſſe, and thou ſhalt finde a great deale of trouble, and ſuffer perſecution; If a man now, notwithſtanding this, will not be beaten off from Chriſt, but, though Chriſt turne the deafe eare to him for the preſent, and preſent to him all manner of difficulties, yet if he will, notwithſtanding all this, be conſtant ſtill in importuning God to have CHRIST, when GOD ſhall ſee that his The reaſon of it.

minde is thus ſet, he will take him along with him, he will be thine, and thou ſhalt be his, his people ſhall be thy people: this is it that knits the knot betweene you: *My Beloved is mine, and I am his*; his Word is paſſed for it, he hath promiſed his conſent, now if we will give ours, the match is made.

If it were doubtfull whether we ſhould have his conſent, it were another caſe; but wee have a ſure Word for it, wee ſhould learne therefore to importune him.

After we have Chriſt, look to the priviledges by him.

Now when wee have done this, when wee are come with this boldneſſe, and have laid hold upon CHRIST, then let us looke to the priviledges, then let us take the pardon of our ſins, adoption, and reconciliation, and all things elſe, only remembring that condition of after-obedience; that though wee may come freely, and come with this boldneſſe, and though nothing be required, but that we take this Sonne of God that is offered, yet, I ſay, there is a condition of after-obedience, we muſt reſolve to ſerve him, and to love him with all our heart, we muſt reſolve to doe that that *Ruth* promiſeth to *Naomi*, to live with him, and to be with him, and that his people ſhall be our people, &c.

Object. But you will ſay, I am willing to doe this, to part from my luſts, and to be to CHRIST alone, but I am not able, my luſts are ſtrong and prevalent.

Anſw. To this I anſwer, if thou be but willing, Chriſt deſires no more: I would but aske thee this;

Suppoſe

Suppose that thou wert able to overcome those lusts; take a man that is strongly given to good-fellowship, (as they call it) to company-keeping, that is given to fornication, to swearing, or what soever the sinne be, take any prevalent lust that is in any man that now heareth me, I would aske him this Question; Put the case thou wert able to get the victorie over thy lust, wouldst thou be content to part with it, and to take Christ? If thou sayest, No, I had rather enjoy the sweetnesse of my lusts still: Art thou not now worthy to be condemned? But if thou answer, I would, upon condition I were able to overcome my lusts; I assure thee, GOD will make thee able, GOD requires no more but a willingnesse to come, and take CHRIST, the other is Gods worke.

Christ requireth but a willingnesse to mortifie our lusts.

Object. I, but I have tryed, and have not found it so.

Answ. I answer, it cannot bee, thou hast not yet resolved to part with thy lusts, thou hast not yet set down this peremptory conclusion in thy self, that thou wilt forsake every thing, that thou maist have CHRIST: If any man say, he is willing to take Christ, and to part with the sweetnesse, and the pleasantnesse, and the profitablenesse that his lust brings to him, if hee could get the victory, if he were freed from the solicitations of them: Let me tell thee, thou must first resolve to take Christ upon his owne conditions, and for the other, God hath promised to doe that himselfe: 1. *Cor.* 8. 9. *God will confirme you, and keep you blamelesse; for he is faithfull that hath*

He that is under the dominion of his lusts, never yet resolved to part with them.

called you to the fellowſhip of his Sonne. As if hee ſhould have ſaid, Doe you thinke that God will call men to Chriſt, that hee will beſeech men to take his Sonne? will hee call you to the fellowſhip of his Sonne, and will hee not keepe you blameleſſe? he hath promiſed it, and ſworne it; if he ſhould not doe it, he ſhould be unfaithfull: when God calleth you to come unto CHRIST, hee promiſeth that the vertue of Chriſts death ſhall kill ſinne in you, and that the vertue of Chriſts Reſurrection ſhall raiſe you up to newneſſe of life; GOD hath promiſed that he will give the *Holy Ghoſt*: for he never gives his Son to any, but he gives them the Spirit of his Sonne too. Now, *He that hath called you is faithfull, and he will doe it.* So that I ſay, If thou wilt come in, (that is) if thou wilt accept of CHRIST upon his conditions, it is certaine GOD will receive thee; and if thou find thy ſelfe troubled with the violence of any luſt, or of any temptation, preſſe upon GOD, urge him with his Word and Promiſe, that he would aſſiſt thee by his owne ſtrength, that he would inable thee to overcome, that he would give thee the Spirit of his Sonne; and reſolve as *Job*, *Though he kill me, yet will I truſt in him*: for I have a ſure promiſe; *Heaven and Earth ſhall paſſe, but not one tittle of his ſure word ſhall paſſe till it be fulfilled.*

Two things in laying hold on the promiſes.

Now becauſe this is a point of much moment, this laying hold upon the promiſes, and becauſe it is a thing that is not eaſily done, therefore I will ſhew you theſe two things.

The

The first is this, that the understanding must be rightly informed, what ground a man hath to doe it; when a man comes to beleeve the forgiveneſſe of his ſinnes, let him not thinke, I have a perſwaſion that my ſinnes are forgiven, therefore they are forgiven; but a man muſt labour to ſee the ground of it: for, a thing is not true becauſe we are perſwaded it is ſo; but the thing is firſt true, and then we beleeve it: God hath firſt offered forgiveneſſe of ſinnes to you, and then you looke upon his Word, and ſo beleeve it. But, I ſay, when a man is perſwaded in a confuſed manner, without any juſt ground, without a cleere knowledge of the progreſſe of faith, how it goeth along, this is not right, this keepeth many from aſſurance, becauſe they are not cleerely inſtructed in it: For, to the end that faith may take hold of the promiſe, that it may be ſure to us, we muſt conceive of the right method, and that ſtands in theſe foure things:

4. Things in the underſtanding touching the promiſes.

First, wee muſt ſee our owne condition, wee muſt be ſicke before we can ſeeke to the Phyſician, we muſt ſee our ſelves to be condemned men, that there is nothing in us to helpe our ſelves; we muſt be broken in heart in ſome meaſure, wee muſt ſee our ſelves to be children of wrath, and then wee will come and ſeeke for a remedy; and that is,

1. To ſee our miſerable condition.

By looking into the Booke of God, (and that is the ſecond thing) and there I find all the promiſes; Christ is there cleerely offered, onely with this condition required, that I muſt obey

2. To looke to the promiſes.

him, and ſerve him, and love him; ſo that that is the ſecond thing, Chriſt is offered in the Scriptures to every one, and if you have him, you ſhall have a pardon of your ſinnes with him; onely he is offered with condition of obedience. Well, when you ſee this cleerely, now you come to conſider it, you begin to ponder this Word, whether it be ſo or no; a man begins to thinke, Is this a ſure promiſe? and then hee ſees, that looke what certainety there is of the Scriptures in generall, there is the ſame certainety in theſe particular promiſes: ſo that with the ſame faith that a man is to beleeve the Word of GOD, with the ſame faith he is to beleeve this offer of Chriſt.

I, but is it ſure *to me?*

Then a man lookes to the generalitie of the promiſe, that it is offered to all, none excepted, and therefore, ſaith he, it is offered to *me*.

But will CHRIST doe to me as he hath promiſed, is he powerfull and willing to doe it? Then a man lookes into the World, and finds that he is Almighty, that he is able to make him the Sonne of God, that whatſoever Chriſt hath by nature, he ſhall have it by matching with him: Indeed Chriſt hath it immediately, as he is the Sonne of God, but we have it mediately, as the wife hath the riches of her husband. If a Woman marry the Kings Sonne, ſhe hath the ſame priviledges, and the ſame inheritance that hee hath: ſo, whatſoever CHRIST hath, becomes ours, *Paul*, and *Apollo*, and all are *Chriſt's*, the

World

World is Christ's, and all things present and to come are Christ's, and they are all made ours. Now when this is well pondered, and we finde that we have a sure Word to confirme this,

Then in the third place, wee come and take him; and this no man will doe indeed, till hee have well considered, as the saying is of marriage, that it is a bestowing of ones selfe upon such an one, so it is in this; every one therefore should consider before-hand, what it is to bestow himselfe upon CHRIST. And when this is done, that wee have made the match, and bestowed our selves upon Christ, then, 3. To take Christ.

In the next place, wee come to see what we shall have by him, and then wee come to make use of all that CHRIST brings with him, reconciliation, and pardon of sinne, and all things else that he hath, I have with him, I am the sonne of God, and I shall be sanctified, (for together with him I have his Spirit,) all my prayers shall be heard, all the promises in the Booke of GOD are mine; for *In him they are all Yea and Amen:* as all the world is his, so it is all the wealth of a Christian after hee hath taken CHRIST. Now when this is distinctly propounded to us, and wee conceive it aright, it makes the way much more easie to us; but when wee goe on in a confused manner, because the Gospell is not cleerely understood by us, hence it is that wee labour much, and yet the thing is not done: therefore, my Beloved, if you have a perswasion of the forgivenes of your sinnes, if it bee 4. To see what we have by him.

but

but a meere perſwaſion, it will alter exceedingly, it will goe and come in the time of temptation; but when you have a ſure Word, when you have built your ſelves upon the Scriptures, it is not dependent upon your perſwaſion, but it is the Word that you reſt upon: For fancie, and opinion, and perſwaſion, it will grow ſometimes longer, and ſometimes ſhorter, as the ſhadow doth, whereas the body of the thing is the ſame; but when your eye is upon the Word, when you reſt upon that, then your perſwaſion will continue the ſame as the Word continues. Indeed, your comfort may be ſometimes more, ſometimes leſſe; but when it is pitched upon the ſure word, that is it that will bring you comfort in the working of it, to obſerve the method and degrees of it. Indeed, my Beloved, it is a point of another nature to beleeve, than the world thinkes of; therefore examine, and recall, and underſtand this Doctrine that we have now taught you diſtinctly, it will be worth all your labour; for the preſent you ſhall have a good conſcience, and the aſſurance of Gods favour, and when death comes, the right underſtanding of it will be worth all the world beſides.

It is ſaid of the ſecond ground, that they fell away, becauſe *they had no roote in themſelves*: they had ſome roote, but their faith was pitched upon a generall Doctrine, upon a generall perſwaſion, that hath a kinde of roote, but it hath no root in it ſelfe: ſo many Chriſtians goe farre, and they doe much, but they have no root in

in themſelves, that is, they doe not underſtand diſtinctly, and throughly, the grounds upon which their faith is built; they ſee not a ſure ground for it in the Word of GOD, they know not how faith is built upon the ſure corner ſtone; for CHRIST is that ſure corner ſtone, he that is built upon him ſhall never be aſhamed: wee ſhould learne therefore not to give over till wee be rooted and grounded. If a man ſhould aske many people, What is the reaſon that you are perſwaded that your ſinnes are forgiven? (for you ought to build that upon an infallible ground.) If it be no more but becauſe you are perſwaded, it is nothing; but if you can ſay, My ſins are forgiven, becauſe I have CHRIST, and *hee that hath the Sonne hath life:* I have the ſure Word of God for it; God cannot lye, he is Truth it ſelfe that hath ſaid it, and hee hath offered Chriſt to every creature under Heaven; then is the ground good, thou maiſt take him bodly, beeing within that number.

Upon what ground wee ſhould be perſwaded of forgivenes.

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So much for this time.

FINIS.

OF FAITH.

The fourth Sermon.

ROM. 1. 17.

For by it the righteouſneſſe of God is revealed from Faith to Faith: as it is written, The juſt ſhall live by Faith.

THE next thing to be done, is this, To draw the will to take the promiſes; for, though the underſtanding rightly apprehend all that is delivered in the Word, yet except the will be bowed, except we incline, and be willing to embrace theſe offers, and willingly take Chriſt upon theſe conditions, the thing is not done; for, I ſay, juſtifying faith is as well in the will as in the underſtanding: for that which I deliver now, is built upon that which

Of drawing the will to take the promiſes.

which I delivered before; and I ſpeake chiefly to thoſe that underſtand the promiſes, or elſe you will not fully underſtand that we are now about.

God onely boweth the will.

But ſeeing that the will hath a part in faith as well as the underſtanding, the ſecond thing is to draw the will: But how is that done? This is the worke of GOD, he onely hath the ſoveraignety over the will and affections of a man, it is the great prerogative of GOD, when a buſineſſe is to bee done with the will and affections, GOD muſt perſwade it, as in *Noah*'s ſpeech, *God perſwade* Japheth *to dwell in the Tents of* Sem: As if he ſhould ſay, I may perſwade in vaine, except GOD put to his hand to the worke: So it is the propertie of the Spirit to convince; as *Joh.* 16. *The Spirit ſhall convince the world of ſinne and righteouſneſſe*: That is, he ſhall ſhew men their ſins, and their need, and withall convince them, and perſwade them to take Chriſts righteouſneſſe. Thus, I ſay, it is GOD that draweth the will, it is he that puts a ſtrong inſtinct into the heart of man, it is he that muſt worke on the heart, as in *Joh.* 6. 44. *None can come to me except the Father draw him.* How ſhall that be done? If God doth once draw a man, hee will have no reſt till hee have CHRIST, he will not be at quiet till hee have gotten him: compare that place, *None come to me except the Father draw him*, with that *Cant.* 2. 3. *Draw us, and we will runne after thee*: it is not ſuch drawing as when a man is drawne by force, but it is a drawing which is done by changing

How God draweth the will.

ging the will and affections: when GOD alters the bent of the minde, when God justifies a man, hee will affect a mans heart so, that he shall bee so affected with Christ, as that he shall have no rest till he have him; when he doth see his need of him, he shall not give over, till he be assured that he is reconciled to him: *Draw us and we will runne after thee*: It is such a drawing as is called the teaching of God: *Joh.6.45. Ye shall be taught of God*: that is, when GOD comes to teach a thing, he boweth the will and affections to do it. We heretofore exemplified this by the similitude of the *Ant*, and the *Bee*, and other creatures; they are said to be taught of God, when God puts a strong instinct into them to do such and such a thing, he teacheth them to do this & this: So God teacheth men to come to Christ; that is, he puts a strong inclination into their hearts, and when that is there once, they can have no rest, as the Iron cannot rest till it come to the Loadstone, and as the stone cannot rest till it come to the center; so the heart of man, when God draweth it, when he hath changed the will, then he finds such a disposition in him as was in the Spouse, *Cant.* 2. She sought him whom her soule loved, she sought him by night, and by day, she sought him in the street, and among the Watchmen, and never rested untill she had found him: So, when God hath drawne a mans heart, when hee hath inclined a mans will to embrace CHRIST, he is never satisfied untill he hath found him.

But, you will say, GOD doth this by meanes, he

hee uſeth Arguments to draw the will.

It is true; The Queſtion therefore is, How GOD doth this: wee will propound 3. meanes by which God doth uſually doe it.

The will drawne by 3. meanes.

Firſt, the will is drawne, by being perſwaded what the miſerable condition of a man is, that is not yet come to CHRIST, that hath not yet taken him, that hath not gotten the pardon and forgiveneſſe of his ſinnes, that hath not got aſſurance that CHRIST hath received him to mercy.

The ſecond thing is, the good that hee ſhall get by it.

The third thing is, that he ſhall not loſe his labour, if he doe attempt it.

1. The conſideration of our miſerie out of Chriſt.

The firſt thing, I ſay, that drawes us to Chriſt, is to conſider how miſerable we are without him; if men were perſwaded of this, they would more ſeeke him. It is true, if a man could live alone, hee would not come to him: take Rebels, and Pyrates, if they were able to maintaine themſelves abroad, if they could be as happy in rebellion as in receiving mercy, they would never come in: So it is in this caſe, if we be brought to this exigent, that we ſee wee cannot hold out any longer, wee are not ſtronger than hee, as the Apoſtle ſaith, 1. *Cor.* 10. *Are we ſtronger than he?* when a man is perſwaded of that, when a man ſeeth this neceſſitie is laid upon him, or elſe hee periſheth, then he will come in: So take a ſervant or a ſonne, if he be able to live from his Father, or Maſters houſe, perhaps he will runne at

Simile.

ryot

ryot ſtill; but when he ſeeth he cannot have ſo much as huskes, he can have nothing to ſuſtaine him, that is it that will bring him home: So take a Wife, a Spouſe, if one come to wooe her, if ſhe be able to live without him, it may be ſhe will refuſe him, but if the caſe be ſo that ſhe cannot ſubſiſt, but the Creditors will come upon her, ſhe muſt needs have a Husband to protect her, to be a barre and a covering unto her, now ſhe ſeeth a neceſſitie of it: Therefore we ſay the Law drives men unto CHRIST, and the Law doth it by ſhewing a man his ſinne, and the curſe due to it, by ſhewing a man his vileneſſe; and if this will not doe it, then it ſhewes him the curſe: when a man ſees the miſerie that the Law brings upon him, and pronounceth againſt him, that he is condemned, that perſwades him: Therefore the Law drawes a man, and the ſenſe of his miſerie, ſhewing him that he is out of CHRIST, this drawes him to conſider that GOD is his enemy, that all the creatures are his enemies: for if GOD be thine enemy, then needs muſt all the creatures be ſo, becauſe they turne with him to and fro, as an Armie turnes at the becke of the Generall. Now to have God and the creatures to be a mans enemie, to have every thing to worke together for a mans hurt; *proſperitie ſlaies him*, and adverſitie is not a Plaiſter or Medicine, but a poyſon to him, every thing joynes for his hurt: the Word, which is the *ſavour of life* to others, is the *ſavour of death* to him; the Sacraments, which are a meanes to convey grace and aſſe-

The Law drives men to Chriſt, how.

rance to others, are a meanes to convey Satan to his heart; it increaseth his condemnation and his judgement, for *the wrath of God abides upon a man*; that is, it shall be upon him for eternity hereafter: for he that hath not the Sonne, hath not life, *Joh.* 3. *ult.* When a man seriously considers all this, when hee seeth what case he is in, that he cannot live without CHRIST, this will be one thing that boweth and inclineth the will to come in and take Christ. But this is not all.

The consideration of the good by Christ.

In the second place, a man will know what good he shall have by such an Husband; and indeed, if this were all, he could never marry out of love, and if he doe not, it can be no match: Therefore wee must finde some good, some excellencie in CHRIST; and this is the second thing that drawes the will. If we take him, wee shall have all his wealth, and all his honour, all the joy and pleasure he can afford. We shall have all his wealth; that is, go to the whole Universe, and see what there is profitable or comfortable to the sonnes of men, and all that is ours, whether it be *Paul*, or *Apollo*, or *Cephas*, *or the world*, *or life*, *or death*, *or things present*, *or things to come*, *all is yours*, *you are Christs*, *and Christ is Gods*: all this is yours. As for the things of this world, if we take him once, we have all these: would not a man desire all these? Is not this a strong argument to move a man to take CHRIST, that all the Angels in heaven, all the excellent Ministers on the earth, (that are next to Angels) they are all his servants? GOD hath bestowed these gifts for

for his ſake; they are ſet a worke for the furthering of his ſalvation: and *the Angels*, you know, *are miniſtring Spirits, ſent forth for the good of the Elect*; for the World, as the Apoſtle ſaith, that is, whatſoever is in the World, all the good and all the evill in the world, even that evill doth him ſervice: the afflictions, and perſecutions, and ſtormes drive him to his haven, aſwell as faire gales; every thing ſcoures him, doth him ſome good or other: all in the world is his, both life and death, that is, whatſoever belongs to this life or another, all is for his ſervice; and not that onely, but when death comes, that a man thinkes is the greateſt enemie, that there is no good in death, yet that doth him good, it heales our ſinnes, it is a means of happineſſe: In a word, when the Apoſtle could ſay no more, *things preſent, or things to come*; for a man ſhould looke to both: as heaven will not content him without the things of this life, ſo the things of this life will not content him without Heaven; but when there is both, the mind is ſatisfied.

Now when a man conſiders what wealth he hath by Chriſt, and againe, that he ſhall have all his honour; now looke what honour Chriſt hath, the ſame he hath by matching with him; having him wee have all things: if a man could enter into a ſerious conſideration of this, to think that he is a King, that he is an heire of all things, that all the promiſes doe belong to him; Do but thinke with your ſelves, if any of you ſhould be raiſed from a meane ordinary condition, to bee

made an earthly Prince, how would you be affected with it? would it not put other thoughts into you? Why should you not beleeve spirituall priviledges to be as reall? Why should you not rejoyce more in them? they are more durable, they are more excellent, they have all in them the other have: Indeed they are things that are not seene with the eye, they are spirituall, they are things that are enjoyed and reserved for afterward, but yet there is much for the present. Learne to consider this, and it would draw and move you; but because these things are looked on with a generall eye, as matters of fancie and speculation, they are looked on as things that are rather talked of, we see no such thing, we have no feeling of them, therefore we doe not affect them: but wee should labour to beleeve this: The Scripture often mentions and repeats this, *Ye are a royall Priesthood, Heires with Christ.* Labour to come to this disjunction, if these things be not so, why doe you beleeve them at all? if they be so, why doe you not rejoyce in them, proportionable to these priviledges? And so for Joy; *at his right hand there are Joyes & pleasures for evermore.* And as it is so for eternity, so the neerer we draw to him in this life, the more pleasure we have; for he is *the God of all comfort*, the neerer we are to him, the more comfort, *all the wayes of wisdome are wayes of pleasure*, because they leade neerer to God who is the cause of all comfort: So, that is the second thing to consider, the good you shall have by

Why wee are not affected with spirituall priviledges.

Note.

CHRIST

CHRIST when once you see how miserable you are without him, and that you shall gaine so much by him.

Then in the third place, there is one thing remaining, How shall I have him? I may attempt it, and goe without him; I may seeke, and bee denyed: and therefore, in the third place, you shall be sure to obtaine; that is a great meanes to encourage us to come unto him, when you see you shall not faile, there is nothing can hinder on your part, as you have heard in the precedent condition; there is required but an earnest hunger and thirst after him, *hee justifies the ungodly*, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it must bee on GODS part. Now what is there on GODS part that hinders? He hath promised, and bound himselfe, and he will not goe from his Word, he will not denie himselfe: and therefore when there is no hinderance on neither part, then why doe you not beleeve? If you will consider Christ, and see how he describes himselfe in the Word, if you looke unto all those arguments that are propounded unto us therein, to perswade us, you will make no question; but if you are willing to come, you are sure to receive him, you shall have remission of all your sins: If you consider, first, those speeches in *Ezechiel*, *I desire not the death of a sinner*: and, *Why will yee dye, O ye house of Israel?* such expostulations are very frequent; *Oh that my people would returne*: and, *How often would I have gathered you, as the henne gather-*

3. That we shall not lose our labour in attempting it.

Seven arguments to perswade us of Christs willingnesse to receive sinners.

1. By expressions in Scripture.

eth her Chickens: I say, these are the speeches of GOD, and GOD speakes as he meanes; you shall finde by the manner, and the fashion, and the figure of the speeches, that GOD desires it earnestly: *Why will ye dye, O ye house of Israel?* by way of interrogation: and, *O that my people would* doe thus and thus: Even this GOD Desires, that a sinner would returne. There is no action that God doth, but he doth it willingly, that he forgives sinners, that he receives those men that will come home unto him. You see in the Father of the Prodigall, that doth expresse the disposition of GOD, he runnes to meet his Sonne, he was the forwarder of the two, he fals upon him, and kisseth him, he could not expresse his joy for his comming home: such is the disposition of God: *I take no delight, as I live*, saith the Lord, *in the death of a sinner*: but rather that he should live. And therefore when GOD saith it, we have a surer Word, you should better thinke of it, undoubtedly hee will receive you to mercy.

2. By Christs practice when he was on Earth.

Againe, consider how Christ did in the dayes of his flesh, how hee behaved himselfe then, was he not exceeding gentle to all that came unto him, exceeding compassionate and pittifull, ready to heale every one, ready to doe any thing that was requested of him, that he denyed not any that was importunate with him? doe you thinke that he hath put off that disposition? is he not the same still? as it is in the *Hebrewes*, Is he not a mercifull High Priest still? and that the bowels

bowels of compassion in him melt over a straying sinner, and is ready to receive him, his bowels yearne within him, and therefore doubt not but the Lord will receive you.

Againe, of necessitie he must receive you, or else the blood of CHRIST were in vaine, his Crosse and death were of none effect: What now can make the death of CHRIST to be of none effect, but when it is not regarded, when his blood is trampled under feet and despised of men, when it doth no good, when it is not improved for the purpose it was shed for? Doe you thinke that God sent his onely Sonne from Heaven, to dye a cursed death, and would hee have his blood shed in vaine? Now except hee should receive poore sinners when they come, the death of CHRIST should be of none effect: And therefore it canont be but GOD must bee ready to receive them. So that there is no difficultie in him, all the difficultie is in our selves, we are not willing to come.

3. Else Christs blood were shed in vaine.

Againe, if wee consider what he hath done for others, how many hee hath received to mercie, when one sees such Rebels received to mercie, and considers with himselfe, and thinkes how he gave pardon to *Manasses* of his sinnes, which were crying sinnes, and of an extraordinary nature, sinnes that were of long continuance; hee forgave *Marie Magdalens* sinnes, he forgave these greater sinners, and why should he not forgive me? If one should come to a Physician, of whom he hath heard a great fame, and if hee should

4. By the example of others pardoned.

meet with hundreds by the way of his Patients, and all of them ſhould tell him hee hath cured them, and healed them, it would encourage a man to goe on with confidence. Or if one ſhould come to a Well, of which he hath heard much, and ſhould meet with hundreds of people by the way, and all of them ſhould tell him, wee have beene at the Well, and it hath cured us, and made us whole; this would encourage a man to goe with confidence, becauſe of the multitude that have tried the experience of it: ſo we ſhould runne to CHRIST; when ſo many thouſands have beene forgiven, why ſhould not theſe perſwade us that he is ready to forgive us? as *Paul* ſaith, *he hath ſhewed mercy to me, that others might beleeve in God.* I am an example for them to truſt in God: therefore when we ſee he hath forgiven others ſo many and ſo great ſinnes, why ſhould we doubt?

5. Elſe no fleſh ſhould be ſaved.

Againe, if CHRIST ſhould not be ready to receive us, *no fleſh ſhould be ſaved*, there is no man that would feare him, or heare him; *Pſal.* 130. 3. there the ſame argument is uſed; *If thou, Lord, ſhouldſt marke iniquitie, who ſhould ſtand? but there is mercy with thee that thou maiſt be feared.* That is, if God ſhould not be pitifull to mankinde, and ready to receive them, notwithſtanding their manifold failings, and infirmities, and rebellions they are ſubject unto, no fleſh ſhould be ſaved, but all the World ſhould periſh.

6. God ſhould not elſe bee worſhipped.

Againe, not ſo onely, but God himſelfe ſhould not be worſhipped, men would not regard him,

men

men would not serve him: Therefore, I say, of necessitie, God must have mercy upon men, that they may feare him, and serve him, and that men may be willing to serve him.

Take a hard Master, a cruell King, a man that shuts out men, and excludes them, that they have no hope: there is none that will serve such a man, there is no man that will come in to him; but there is mercy with the Lord that he may be feared and worshipped, and men may come in and worship him: and therefore doubt not that CHRIST is willing to receive you.

7. By the infiniteneſſe of Gods mercy.

If all this will not perswade you; yet in *Esay* 55. there is one thing more. If it will not enter into your thoughts, if you think your condition be such, if you thinke your sinnes so circumstantiated, as I may say, that they are committed in such a manner, that you thinke, though others have beene forgiven, yet you cannot, it passeth your thoughts, you know not how to imagine it; yet know, his mercy is above your thoughts: a man must hold that conclusion still.

And if this alone will not perswade me, yet when all this is put together, when I see the miserie of a man without Christ, when I see I shall be happy with him, when I see it is of necessitie, and, if I come, I shall certainely be received, he cannot refuse me, all this will helpe to perswade a man; this you should learn to presse upon your owne hearts. We that are the Ministers of Christ are bound to doe it: and therfore he hath sent us out to compell men to come in, that his House may

may be full: therefore hee commands them to goe unto the high-way, and unto the hedges, and *compell men to come in.* (And what is that?) That is, be ſo importunate with them, promiſe them, threaten them, command them in the Name of CHRIST to conſent and come in: God would faine have his Houſe filled, *he hath killed his fatlings*, he would not have his Table ready, and have no gueſts; hee would have his Houſe filled, that his Table might not be prepared in vaine; and that it may not be in vaine, wee are to invite you to this marriage, wee are to invite you to theſe fatlings, to this Wine and Milke: it is a banquet, and a banquet you know what it is; In a banquet there is as much as will cheere the body, a concourſe of all pleaſant things; Such things are in Chriſt, there is ſpirituall comfort, a concourſe, a heape of all ſpirituall joy and comfort, of all precious things you can finde; and if you will come and take, you ſhall have all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perſwade you to come in.

To compell men to come in, what.

Obiect. But ſome may obiect, If I come in, I muſt loſe my right eye, or my right hand, I muſt part with my luſts, which are as deare to me as theſe members.

Anſw. Though wee part with that which is deare for Chriſt, wee ſhall have better. I will be brieſe in this point, becauſe I will finiſh the text at this time, and will anſwer it even as Chriſt doth *Matth.* 5. It is true, wee muſt doe ſo, but then remember we ſhall have heaven for our labour: if Heaven be not worthy loſing of

of a right eye, or a right hand, keepe thine eye ſtill; if thou wilt needs keepe it, but thou ſhalt be ſure to goe to hell: There needs no other anſwer, doe but ſeriouſly conſider of this; if I will, I may keepe this luſt, this fleſhly deſire, but certainely that will leade me to hell. Let that anſwer ſerve for this.

But, it may be further objected; If I doe thus, I muſt denie my ſelfe, and this is a difficult thing for a man to offer violence to himſelfe, to croſſe himſelfe in all his deſires, a man is able to doe much, he may be willing to take great paines, and to ſuffer much, but to croſſe himſelfe ſtill of his moſt inward deſires that he hath, thoſe that are moſt rooted in the ſoule, that ſtick neere and cloſe unto him, this is difficult. *2. Object.*

Anſwer, CHRIST is worthy of all theſe, thou ſhalt provide better for thy ſelfe by doing this, there is another life in the regenerate part, and it perfects that, though you deſtroy the fleſh, and offer violence unto that, yet there is the inward man, that is growing up dayly though the outward man faile: It is true, violence muſt be offered to the fleſh, you muſt bee content to part with pleaſures, and the outward man, in that ſenſe, muſt ſuffer ſomewhat, but remember what you gaine, there is the inward man that ſo much the more provides for it ſelfe, and if you will not then denie your ſelfe, you denie not your diſeaſe that will ſlay you. If a man have a diſeaſe that cries hard to him to have ſuch and ſuch things given it, it is wildome for him to denie *Anſw.* By denying our ſelves, we enjoy our ſelves better.

A mans carnal ſelfe is his diſeaſe.

denie it, becauſe he nouriſheth that that would deſtroy him: ſo herein himſelfe is his diſeaſe, and to give to that, is his deſtruction: ſo that that which you call your ſelfe, is your diſeaſe, and when you feed your ſelfe, you feed your diſeaſe: and therefore every one is to bee ruled by the Phyſicians advice, who teacheth to doe otherwiſe. CHRIST teacheth us another way, which is for our health and ſafetie: I cannot ſtand to preſſe that.

Obiect. But I ſhall endure perſecution, and loſſe of friends; nay, perhaps loſſe of life.

Anſw. If we endure perſecution for Chriſt, wee ſhall have an hundred fold.

Yea, but thou ſhalt receive an hundred fold, thou ſhalt have no loſſe by that bargaine, thou ſhalt find *Chriſt* worth al that thou giveſt for him. More I ſhould adde, but I come to the laſt point.

The righteouſneſſe of CHRIST is revealed from faith to faith.

Doct. 1. The firſt point ye have heard; that,

Righteouſneſſe is revealed and offered in the Goſpell to as many as will take it. As alſo,

Doct. 2. The ſecond, that it is by faith by which wee are made to partake of this righteouſneſſe: it is revealed from faith to faith; that is, it is ſo revealed as that it is taken by faith.

Doct. 3. The third point that wee are now to handle is this, that,

Faith admits degrees.

Faith admits degrees, and every Chriſtian ought to grow from degree to degree.

In this propoſition, *Faith admits of degrees, and that wee ought to grow from one degree to another*, I finde two parts:

First,

First, that there are degrees of faith.

Secondly, that we ought to grow from degree to degree.

Two parts in the Doctrine.

For the first, that I may run thorow them as briefly as I can: There are degrees in faith in these foure respects: as there are two acts of faith, one whereby we take Christ, and that we call a direct act, by which we truely lay hold on him and receive him as our Lord and Saviour. The second is that act of faith by which wee know wee have received him, the reflect act which is assurance, both these receive degrees: The first receives degrees in three respects: the last receives degrees in one respect, which shall make up the fourth.

Faith admits of degrees in 4 respects.

The first act by which wee receive and take Christ the Messias offered unto us, it admits this first degree, there is a great degree of perswasion that Christ is offered, and that he is ours, that he is given by GOD the Father; and though I finde this proposed in the Word, that Christ is given to us, yet there are degrees of the perswasion of the truth of this: and this wee need not wonder at; for though it be faith, and though the perswasion be true, and good, and firme, yet notwithstanding it may admit of degrees, else any man might object;

1. In perswasion.

If a man be fully perswaded, what needs hee more? If he be not fully perswaded, it is not faith; if he be fully perswaded, that makes it faith, and how can that admit degrees?

Object.

I answer, it may, because there are degrees in the

the very perſwaſion, though the perſwaſion be good and true, yet there are degrees in it: As for example, There is ſuch a propoſition of Truth, which I am perſwaded to beleeve by arguments that overcome me: I muſt needs yeeld to it, and yet there are more arguments and reaſons that may bee brought, that may worke a greater perſwaſion, as we ſay, that may be more immediate to perſwade us of that concluſion:

Simile. as, a man may ſee a thing by a little glimmering light of a candle, hee may ſee it certainely and firmely, but when there come more candles or a Torch in, hee may ſee more cleerely, although hee ſaw it certainely before: So the promiſes of GOD, we may behold them, and applie them to our ſelves to bee ſure and firme, and yet this may admit more degrees. When there is more light, and more arguments, when the Spirit of Adoption ſpeakes more cleerely and fully to us, there may be a greater degree of perſwaſion: and therefore that objection, that either it is not faith, if there be doubting, or, if it be firme in a man, hee needs no more; I ſay, it is not ſo; for faith admits degrees; there is a full perſwaſion, *Col.* 2. which intimates there is a leſſer faith than that: As, you know, a Ship

Simile. may be carryed with a gentle gale of winde as well as with a ſtronger gale, though it goe not ſo faſt; but it may bee moved, it may bee put on with a gentle winde as well as with a ſtrong gale.

Simile. So a Tree may be rooted, and rooted ſtrongly

ly and firmly, and yet may be more rooted afterward. The phraſe of Scripture carries it ſo; *Oh ye of little faith*: there is a little faith, and therefore it implyes there is a ſtrong faith, yet the leaſt is accounted faith. So, *Lord I beleeve, helpe my unbeleefe*: it was unbeleefe, and yet it was reckoned for beleefe.

So our Saviour ſaid to *Peter*, *Why doeſt thou doubt?* Certainely *Peter* beleeved, or elſe hee could not caſt himſelfe upon the water; and yet there was doubting mingled with it: And indeed, if faith were not mixt with doubting, who ſhould have faith? Did not *David* truſt GOD much? and yet his faith was mixed with doubting: ſaith he, *I ſhall periſh one day by the hand of Saul*, and yet hee had faith: Therefore, I ſay, there may be faith, though we have not ſo full a perſwaſion.

Object. But you will ſay, how differs it from opinion?

Anſw. Opinion is an aſſent to a truth, with a feare leſt the contrary may be true. It differs from opinion in the object: the object of opinion is ſomething in its owne nature uncertaine, but faith pitcheth upon the Word of God, which is in its owne nature infallible, and cannot deceive.

Wherein faith and opinion differ.

1. In the object.

Againe, opinion is a matter of ſpeculation and no more: faith is a matter of practice; but that is not all.

2. In the working.

Opinion goeth no further, but ſtayes in a doubt, but faith proceeds to full aſſurance: And therefore it hath the denomination of full aſſent. As wee ſay of a Wall, that is a little white,

3. In overcomming doubts.

Simile.

white, it is white, becauſe it tends to full whiteneſſe: and as we ſay water is hot, that is a little hot; ſo faith that is but in a little degree, yet it may be true, firme and ſubſtantiall.

But what is the leaſt degree of faith, the leaſt aſſent, the leaſt beleefe of the promiſes, without which it cannot be ſaid to be faith?

The leaſt degree of faith, what?

I anſwer, the leaſt degree of faith is that which brings us to CHRIST, which makes us willing to take him. Marke this point, for it will be of much uſe to you, when the promiſes of GOD are preached to you, and made known unto you, when the arguments that move you to come to Chriſt are declared and made manifeſt. Now if a man ſtands and knowes not whether he were beſt to take him or no, this is not faith, ſuch a man acteth nothing, he is ſuch an one as is ſpoken of in *Jam.* 1. (for that I take to be the meaning of that place) a man that knowes not whether hee ſhould come to CHRIST or no, that ſtands in a doubt, and ſometimes he will goe, and ſometimes he will not; he is off and on, to and fro, ſuch a man hath not faith; ſuch an one Chriſt rejects: but now when there is ſo much weight as will caſt the Ballance the right way, though there be ſomething left in the other end of the Ballance; that is, though there be ſome doubting, ſome feare, yet if I ſo farre beleeve the promiſes, and the Word of GOD, as that I am willing to take CHRIST for my Husband, I am willing to reſt on him, to pitch on him, to beſtow my ſelfe upon him; this is faith, though

though it come not to the full degree.

As for example, if one bee a ſpokeſman for a Suitor, he comes and tels the Spouſe to whom he is a Suitor, that ſuch a man is of ſuch parentage, hath ſuch honour, and ſuch wealth, and is thus qualified; now, if ſhe be but ſo farre perſwaded as that ſhe is willing to take him for her Huſband, that is enough to bring her to make the match, that perſwaſion will bring her to doe it; afterward ſhee may come to know the thing more fully, and to be better perſwaded, but that addes to the degrees: So, if there bee but ſo much aſſent, ſo much firmeneſſe of perſwaſion to bring us to CHRIST, to make us willing to come to take him for our Saviour, and for our Lord; that is the leaſt degree of Faith; and though there be doubting left, and though there be ſome feares; yet, if there be but ſo much as will produce that, it is faith. Let me exemplifie it in ſome other thing: Take *Heſter*, when ſhee was to come to the King, ſhee knew not what ſucceſſe ſhe ſhould have, ſhe was fearefull, as we may ſee by the manner of going about the buſineſſe; yet ſeeing there was ſo much as drew her to the action, ſhe comes and ſayes, *If I periſh, I periſh*; as if ſhe had doubted ſhe might have periſhed, yet ſhe reſolved to doe it; this may be ſaid to be an act of Faith, that put her on the worke. Take a Martyr that comes to ſuffer, hee hath many doubts and feares, and yet if there be but ſo much perſwaſion as will produce the act in him, as that he is moved to doe the thing,

hee may properly be said to doe it out of faith.

And so of all other actions. The three Children, *God can deliver us, if he will,* (say they) *if he doe not, we will not worship that Image that thou hast set up.* There might be some doubting in them, and yet, because there was so much trust in God, as to bring them to doe the thing, here was faith enough to make them acceptable in the sight of GOD. So, I say, if there be so much faith as will bring us to GOD and to CHRIST, that is the least degree, other degrees there are that may be added afterwards, but this is thy comfort, if thou have but so much as will produce such an effect, thou maist be sure that thou hast faith.

2. In respect of difficulties.

Secondly, faith admits degrees in regard of the difficultie and hardnesse of the things that are to be beleeved.

Instances. *Martha* and *Mary.*

As for example, *Martha* and *Mary*, both beleeved in CHRIST when he feasted with them, but when *Lazarus* was dead, and had beene in the grave foure dayes, that put them to a stand: Now if they had beene able to beleeve this, there had beene a greater degree of faith. And that was it that magnified *Abrahams* faith so, that when there was so great difficultie, that he must goe and offer his sonne, the sonne in whom God had promised that his seed should bee blessed, who was called *the sonne of the promise*: Now here was a great degree of faith, because there was great difficultie.

Moses.

Moses, wee see, when he came to beleeve the promise of GOD, in *Numbers* 11. that so many,

even

even six hundred thousand should be fed with flesh, and that they should bee so fed a whole moneth together, it set *Moses* at a stand, he knew not what to say; Not one day, (saith he) not ten dayes, not twenty dayes, but a whole moneth together, and six hundred thousand people! *If all the Flockes and Heards should be killed, and all the Fishes in the Sea should be gathered together, how should this be done?* This was a great thing to beleeve: and therefore GOD pityed *Moses*; GOD seeth when things are hard to be beleeved, and pities man; GOD beares with *Moses* in that case, because the thing was difficult and high: there are some things which are above hope, and in such cases God is willing that his people should aske him a signe, he knowes their strength, they had need of something to confirme them. And therefore in such a case, when GOD comes in such manner, if they aske him a signe, GOD is willing to give them a signe: Indeed, when men will aske a signe to tempt God: *an adulterous generation askes a signe*: that is, for tryall or temptation, not for love of CHRIST, and to be perswaded he is fit for them, but an adulterous generation, they did it not out of love: but, I say, when eyther the thing is high, or else when the meanes of perswasion is weake and slender; As, wee know, CHRIST said unto *Nathaniel*, Joh. 1. 5. Doest thou beleeve for this? as if he should say, This shewes thy faith is great, that for so small a thing as this thou beleevest; I said no more but *I saw thee under the Fig-tree*. And this shewed the

In what cases God is willing to give a signe or not give it.

weakneſſe of *Thomas* his faith, that he would not beleeve, unleſſe he might put his finger into the print of CHRIST's wounds, and his hand into his ſide: ſo that when a man beleeves by ſlender meanes, or when he beleeves things of a higher nature, which is more above hope, when there is great difficultie; in this ſenſe faith admits degrees.

3. In regard of extent.

Thirdly, Faith admits degrees in regard of the extent of it, when there are more things revealed to them: and, I take it, this place will carry that, *the righteouſneſſe of God is revealed from faith to faith*; that is, the righteouſneſſe of Chriſt was revealed in the time of the Law and the Prophets, it was revealed obſcurely, and there was a little faith among them to beleeve, it was enough to ſave them; but when the time drew neerer, there were greater revelations, as wee know, in the time of the Prophets, their faith was great, as there were more revelations, ſo there was more faith: So, I ſay, it admits degrees in regard of the extent of revelation; as the Apoſtles, when CHRIST was upon the earth, they had a degree of faith, but when Chriſt aſcended, then there were more revelations, then they grew *from faith to faith*, becauſe they grew from revelation to revelation, then the Spirit of GOD was ſent into their hearts to reveale all things, and to leade them into all truth; you know they had abundance of revelations afterwards. So in this regard, in regard of the extent, faith receives degrees, not becauſe the habit is increaſed,

increaſed, but becauſe the revelations and objects are more: And therefore that is the comfort of poore Chriſtians, thoſe that are yet ignorant, they may have a true habit, and as true a grace in the heart; and though a man be more converſant in Scripture, and knowes more than they, he hath more revelations, and in that ſenſe, though hee have a greater faith than the other, yet the other hath a like precious faith with him in regard of that grace.

So wee ſee how faith receives degrees in theſe three reſpects.

Now, laſt of all, that faith that gives aſſurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which wee know and are perſwaded that wee have taken CHRIST, and that our ſinnes are forgiven, this admits of degrees of proofe. And here, as the evidences of ſanctification are more, ſo is the aſſurance; as the Apoſtle ſaith, *the Spirit witneſſeth to our ſpirits*; he diſcovers good things to us, wee had need of the light of the Spirit, to judge aright of the ſinceritie of the graces that we have, we ſhall goe amiſſe elſe, we ſhall not be able, except we have the Spirit to helpe and aſſiſt us, and ſo we grow from aſſurance to aſſurance.

4. The reflect act of faith admits degrees.

Now for the ſecond part, that we muſt grow in all theſe.

2. Part of the Doctrine: We muſt labour to grow in theſe degrees.

Firſt, as faith admits of degrees, ſo wee muſt labour to grow in all theſe degrees.

Firſt, labour to grow to a more full and firme aſſent, by that meanes wee ſhall draw neerer to

CHRIST, and receive him in a greater measure: Marke, this very act of taking Christ, that immediately justifies, but it is fed with assurance in the understanding, it is that which doth increase, and strengthen, and supplie this action of the will in taking CHRIST. So that, the more strong assent the minde and understanding of a man gives to those truths which concerne justification, delivered in the Scripture, the stronger his will is in taking Christ: As in the act of marriage, a Woman takes such an one to be her husband, but yet there are degrees in the will, one may take him with greater greedinesse, with a more full perswasion that it is best for her, with more love, and with more resolution: So the stronger the assent is that we give to the promises of God, wherein he assures us of the pardon of our sins, wherein Christ is offered freely unto us, the more we take CHRIST, and so the union is greater betweene us, wee are linkt and knit together, and married, as it were, in a greater degree.

1. In perswasion.

2. To beleeve difficulties.

Secondly, in regard of difficultie, which is the second thing wherein faith admits degrees, when wee beleeve hard things, or easie things propounded with slender arguments. Labour to grow in this: for this is very profitable for you; I will give you but these two instances:

You know what *Moses* lost, and what *Abraham* got; *Moses* lost *Canaan*, he lost the honour of carrying in the people, he lost the honour of concluding his worke, when he had taken so much paines,

paines, and all becauſe he did not beleeve when he ſtrooke the Rocke, for want of faith. *Abraham* now, that beleeved things that were of a high, of a difficult nature, you ſee what he got by it; for this cauſe, ſaith the LORD, I will doe thus and thus, *becauſe thou haſt not ſpared thine onely Sonne*, which is repeated, *Rom* 4. *Abraham being ſtrong in faith, gave glory to God.* And therefore, you ſee, *Abraham* is ſet above all men, he is the *Father of all the faithfull*, he is the head, the top of thoſe to whom GOD ſhewed mercy, he ſhewed mercie to all for *Abrahams* ſake: *Abraham*, *Iſaac*, and *Jacob*; *Abraham* is firſt, this did *Abraham* get for ever, becauſe he beleeved in God in ſo great a matter; this you ſhall gaine, if you will beleeve, it will bring a great reward, yea, it will not onely bring a reward ſuch as *Abraham* had, but it will bring increaſe of the ſame faith, God will reveale more to you, and give you more of his Spirit, as he did to *Nathaniel*: Beleeveſt thou for this, ſaith Chriſt? thou ſhalt ſee greater things than theſe: If we beleeve in difficult caſes, GOD will make us with facilitie to beleeve them another time.

3. To abound in revelations.

Thirdly, for the multitude of revelations, for the extent of faith, that way wee ſhould labour to be filled full of faith, as *Barnabas* is ſaid to be *full of faith*; And how is that? By ſtudying the Word much, for therein will God reveale this: this is it that *Paul* magnifies ſo much in 2. *Cor.* 12. that which he gloried in; he doth not name it in his owne perſon, but ſaith, *I knew a man in*

Christ, that had such a revelation: he glories not in this, that he had wealth, or honour, but in the multitude of revelations; that, of all other might have exalted *Paul*, but hee was wise, hee knew what he did when he was so apt to bee exalted, in that it seemes there was some extraordinary excellencie in it.

4. Grow in assurance. Motives to grow in assurance.

Lastly, labour to get full assurance; the more assurance you have, the more love.

Againe, you shall doe the more worke, when once you are assured that your *labour shall not bee in vaine in the Lord*; as 1. *Cor.* 15. *ult.* It will make you *abound in the workes of the Lord.*

Againe, it stablisheth a man in well doing, he shall never hold out and be constant, till he come to have assurance that hee shall not lose his reward. I cannot stand on this point: I will name the Uses, that so I may not leave the point unfinished.

Use. 1. To comfort those that have faith, though in a lesse degree.

The first is a Use of much comfort: If there be such degrees in faith, then let us not be discouraged, though wee come not to the highest; if we have but a little, yet since there are degrees, this is enough to make us partakers of the righteousnesse of Christ, and of salvation. The end of this is to comfort those which are apt to be discouraged. A little graine of true Muske is able to sweeten a great deale: So if faith be true, a little true faith will perfume all the heart and soule, it hath influence into every thing, and it puts a good tincture upon all that a man doth; though it be but little, yet the influence is great.

There-

Therefore though thou have not a great measure of faith, if thou have a little, comfort thy selfe with that; we know, the least bud drawes sap from the roote, as well as the greatest branches, as truely; so they that budde, that are but yet in the beginning of faith, yet they are as truely grafted into Christ, and receive life from him, as those that are growne Christians. And therefore be not discouraged because thou hast not as yet a great measure of Faith; say not, Because I am not as strong as such, therefore I am no body, reason not so; if thou have but as much as will bring thee within the doore, within the Covenant, within compasse once. It is true, when a man is within the doore, there are greater degrees; he may goe farther into the house, or a little way in, but all is well when hee is in once: So in faith, a little faith is enough to put a man within the Covenant, to put one within the Gate of Heaven, as it were; indeed when they are in, some goe further, and some goe not so farre: but, if thou be in at all, comfort thy selfe with that, and thinke not that every little infirmitie shall breake the Covenant when thou art in: No, that which makes a divorce betwixt GOD and you, will doe it; but every infirmitie doth not that. Take heed therefore of robbing GOD of his glory, and your selves of comfort; you know what a Father he is, hee is a tender, and a wise Father: wee reckon it is wisedome in parents, when they consider the infirmities of their children: GOD is wise, let us goe to him;

Infirmities breake not the Covenant,

a Father will beare with his ſonne, and receive him againe and againe, though he have infirmities: So GOD is thy Father, what though hee ſee many failings in thee, what though hee ſee wee have little grace, or little faith, yet wee are ſonnes, GOD will ſpare us; and therefore *caſt not away your hope*, but labour to know, that though you be but as *ſmoaking flax*, yet there is fire there, aſwell as if it were all on a flame.

Saran labours to diſcourage.

Now it is Satans end indeed to diſcourage; and remember but that, that the thing hee labours, is to perſwade you that you have no faith, and that a little will not ſerve the turne, and that becauſe thou art not ſo ſtrong as the ſtrongeſt Chriſtians, that therefore thou haſt a falſe heart, and art no body at all: his end is to diſcourage, labour to reſiſt him. And we that are Miniſters of Chriſt, we are in this caſe to comfort and encourage you, as S. *Paul* ſaith, *we were gentle among you, as a Nurſe among her children*; we ſhould be tender over you, and comfort, and encourage you, *we are not Lords of your faith*. And therefore in *Ezekiel* 33. it was the fault of the Shepheards, they ruled over the people with rigour, *but wee are helpers of your joy*; for what have we to doe, but what our Maſter hath ſet us about to doe? as hee did; how did hee behave himſelfe? the ſmoaking Flax, hee did blow it with a tender breath to kindle it more, hee dealt not roughly with it: So the Miniſters of God ſhould labour to build men up, to draw them on; Indeed ſometimes the Miniſter muſt be ſharpe, to wake men

nen when they ſleepe, to diſcover hypocrites and temporizing profeſſors, to teach thoſe to know themſelves, that have a forme of godlineſſe without the power thereof: here the Word preached muſt be *a two-edged ſword, that muſt pierce betweene the marrow and the joynts*; here the Word muſt be as the Thunder and Lightning, it muſt have terrour in it: So *Chriſt comes with his Fanne in his hand*, and with his Axe in his hand, *hee will burne the chaffe with unquenchable fire*, and hew downe the unfruitfull Trees: but this is to be underſtood of thoſe that are falſe-hearted, thoſe that are not ſound, that have Chriſt offered them, but doe not receive him. Indeed, to thoſe our Miniſterie is ſharpe, but for others it is not ſo: And therefore in *Ezek.* 34. we are to doe as the Shepheards do there with their Flocks; ſome Sheepe are weake, and are not able to goe the pace of the reſt; ſome are broken, ſome are loſt, and ſome are gone aſtray, and ſome are great with yong; our buſines is to ſeeke thoſe that are loſt, to drive on according to the pace of the weakeſt, to binde up the broken, to carry them in our armes; thus Chriſt did, and if we faile in this, Chriſt, who is the great Shepheard of the flocke, he ſees it, if we goe aſtray, he fetches us in; if wee be broken, and have loſt our wooll, and bee not in right order, hee bindes us up, he feeds us, and tenders us; thus Chriſt deales with you: And therfore be not diſcouraged, though thou be not ſo ſtrong as the ſtrongeſt, yet if thou be a Sheepe, if thou be in the

the fold, if thou haſt the leaſt degree of faith, it is able to make thee partaker of this righteouſneſſe, although thou have not the higheſt degree, though thou have not that excellencie that others have.

Uſe 2. For exhortation to grow in faith.

The ſecond Uſe is, to exhort you to grow in faith (and ſo I end). Content not your ſelves with a little, a ſmall meaſure of faith; though notwithſtanding a little will ſerve to put you in the ſtate of ſalvation, yet it ſhould be your wiſedome to get a great degree, as the Apoſtle ſaith, 1. *Pet.* 1. 13. *Truſt perfectly in the grace brought in by the revelation of Chriſt:* (Marke it, for it is an excellent place for this purpoſe; ſtudie it, and thinke well of it:) Truſt perfectly in the grace revealed; that is to ſay, doe it not by halves, let not there be ſome odde reckonings betweene GOD and thee, ſtand not in diſtance from him, but truſt upon him perfectly, beleeve fully and aſſuredly that your ſinnes are forgiven you, beleeve fully the grace that is given you through CHRIST, doe it perfectly, throughly; truſt perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in ſuch a manner; hence it is that our Joy is weake, our grace is weake, truſt perfectly, *that your joy may be full*, that you may have full communion and fellowſhip with CHRIST: the benefit is exceeding great when we truſt perfectly, and why will you not? why ſhould you limit the *Holy One of Iſrael?* It was their ſinne and tranſgreſſion to limit him in his power and all-ſufficiency, as if he were not able to

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doe ſuch and ſuch things, and is it not as great a ſinne to limit him in his mercy and goodneſſe? Why cannot he forgive ſinnes and tranſgreſſions, that in all circumſtances are the greateſt ſinnes, in what nature ſoever? To thinke otherwiſe, is to limit the holy One of *Iſrael*; truſt perfectly therefore. It is not a little that will ſerve the turne, as the Apoſtle ſaith, 2. *Peter*, 3. *ult.* *grow in grace.* There is need of it; you ſhall find, that as you wade further in the profeſſion of Chriſtianitie, ſo you ſhall have need of more ſtrength, you ſhall have greater imployment, therefore you have more need of growth to goe forward and perſevere.

Motives to grow in faith.

1. We need more ſtrength daily.

Againe, you ſhall meet with greater temptations and aſſaults; if you be not more ſtrong than at the firſt, you are not able to reſiſt.

2. We meet greater aſſaults.

Againe, if you grow in faith, you ſhall grow likewiſe in Joy; and that is a thing which wee have continuall uſe of, that is of hourely uſe to comfort and ſtrengthen us, to make us abound in the workes of the LORD, that helps us to goe thorow all variety of conditions, that enables us to abound, and to want, to paſſe *thorow good report and evill report*, to ſuffer and endure perſecution. Now the more you grow in faith, the more you grow in joy, as the Apoſtle ſaith, *Rom.* 15. 13. *The God of peace fulfill you with all joy by beleeving*: So that the more we beleeve, the more joy, the more conſolation we have.

3. We ſhall hereby grow in joy.

Againe, the more you grow in faith, the more you ſhall gaine the favour of GOD, the more you

the fold, if thou haſt the leaſt degree of faith, it is able to make thee partaker of this righteouſneſſe, although thou have not the higheſt degree, though thou have not that excellencie that others have.

Uſe 2. For exhortation to grow in faith.

The ſecond Uſe is, to exhort you to grow in faith (and ſo I end). Content not your ſelves with a little, a ſmall meaſure of faith; though notwithſtanding a little will ſerve to put you in the ſtate of ſalvation, yet it ſhould be your wiſedome to get a great degree, as the Apoſtle ſaith, 1. *Pet.* 1.13. *Truſt perfectly in the grace brought in by the revelation of Chriſt:* (Marke it, for it is an excellent place for this purpoſe; ſtudie it, and thinke well of it:) Truſt perfectly in the grace revealed; that is to ſay, doe it not by halves, let not there be ſome odde reckonings betweene GOD and thee, ſtand not in diſtance from him, but truſt upon him perfectly, beleeve fully and aſſuredly that your ſinnes are forgiven you, beleeve fully the grace that is given you through CHRIST, doe it perfectly, throughly; truſt perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in ſuch a manner; hence it is that our Joy is weake, our grace is weake, truſt perfectly, *that your joy may be full*, that you may have full communion and fellowſhip with CHRIST: the benefit is exceeding great when we truſt perfectly, and why will you not? why ſhould you limit the *Holy One of Iſrael*? It was their ſinne and tranſgreſſion to limit him in his power and all-ſufficiency, as if he were not able to

doe

doe such and such things, and is it not as great a sinne to limit him in his mercy and goodnesse? Why cannot he forgive sinnes and transgressions, that in all circumstances are the greatest sinnes, in what nature soever? To thinke otherwise, is to limit the holy One of *Israel*; trust perfectly therefore. It is not a little that will serve the turne, as the Apostle saith, 2. *Peter*, 3. *ult. grow in grace.* There is need of it; you shall find, that as you wade further in the profession of Christianitie, so you shall have need of more strength, you shall have greater imployment, therefore you have more need of growth to goe forward and persevere.

Motives to grow in faith.

1. We need more strength daily.

Againe, you shall meet with greater temptations and assaults; if you be not more strong than at the first, you are not able to resist.

2. We meet greater assaults.

Againe, if you grow in faith, you shall grow likewise in Joy; and that is a thing which wee have continuall use of, that is of hourely use to comfort and strengthen us, to make us abound in the workes of the LORD, that helps us to goe thorow all variety of conditions, that enables us to abound, and to want, to passe *thorow good report and evill report*, to suffer and endure persecution. Now the more you grow in faith, the more you grow in joy, as the Apostle saith, *Rom.* 15. 13. *The God of peace fulfill you with all joy by beleeving*: So that the more we beleeve, the more joy, the more consolation we have.

3. We shall hereby grow in joy.

Againe, the more you grow in faith, the more you shall gaine the favour of GOD, the more you

you ſhall winne his love; there is nothing in the World doth ſo much winne the favour of GOD as a great degree of faith: and therefore, though thou mayeſt be ſaved with a leſſe degree, yet that thou maiſt be in a greater degree of favour, ſeeke more faith; and this, though it bee reckoned a ſmall matter, to have a great degree of Gods favour, yet, it is the greateſt dignitie in the World: Looke upon all the difference of men; it is their difference in the favour of God, that makes them ſo. Why was *Moſes* a man above all the reſt? ſaith GOD, *I will have compaſsion upon whom I will have compaſsion, and I will ſhew mercie to whom I will ſhew mercie*; I have choſen *Moſes*: looke to what difference of men you will: looke into what eſtate, what condition thou wouldſt have, either for thy ſoule or thy body, whatſoever it be, it is by the grace and favour of God in Chriſt Jeſus, that all thy comfort and conſolation increaſeth.

What it is that differenceth men.

Queſt. What ſhall make me grow in the favour of GOD?

Anſw. Faith maketh us grow in the favour of God.

I anſwer, there is nothing that cauſeth GOD to ſet ſo much by us, as faith: the woman of *Canaan*, ſee what cauſe Chriſt had to give her ſuch a great commendation, *great is thy faith*; and becauſe her faith was great, therefore hee ſet her at ſo high a rate. So the Centurion, ſaith CHRIST, *I have not found ſo great faith in Iſrael*, and that is the thing that he ſet ſo great a price upon. So *Jacob* when he got the name of *Iſrael*, when hee prevailed with GOD, certainely it

was

was the greatest blessing that ever hee had: Why was that? Because hee shewed the greatest faith that ever hee did; it was a strong faith that prevailed with GOD: And what set him at so high a rate in Gods Booke? It was the faith hee had in GOD, therefore hee is remembred in the whole Booke of GOD for his faith: Therefore the more faith you have, the more GOD prizeth you, it is it that wins his love. I cannot stand upon the arguments why wee should grow in faith, they are many; the more faith we have, the more powerfull are our prayers in prevailing with *God*, for faith gives strength to them.

5. The more wee prevaile in prayer.

Againe, the more faith you have, the more you bring glorie to GOD; if there bee much faith, there will bee much fruit, it is the root of all grace, as *John* 15. 8. *Herein is my Father glorified, that you bring forth much fruit.* Get much faith then, if you will have much fruit, that you may bring glory to GOD: as if hee should say, If a man have but some faith, hee brings forth fruit, yet there shall bee something wanting: but when a man is eminent, when hee is conspicuous, when hee is as a great light that every man turnes his eye to, when he is as a Tree that brings forth much fruit, which turnes the eyes of the beholders to it: So it is with Christians; herein, saith Christ, is my Father glorified, &c.

6. The more glory we bring to God.

A Christian hath no such motive as this, hee shall glorifie GOD exceedingly, if hee have abun-

abundance of faith, hee ſhall have abundance of every Grace, hee ſhall grow *rich in good workes*, this is that which wee ſhould all labour for: I cannot ſtand to preſſe it further. So much for this time, and for this Text.

FINIS.

A TREATISE OF EFFECTUALL *FAITH.*

Delivered in six Sermons upon 1. *Thess.* 1. 3. By the late faithfull and worthy Minister of JESUS CHRIST,

JOHN PRESTON,
Dr. in Divinitie; Chaplaine in ordinary to His Majestie; Master of *Emanuel* Colledge in *Cambridge*; and sometime Preacher of *Lincolnes-Inne*.

Hab. 2. 4.
The just shall live by Faith.
Heb. 11. 33, 34.
Who through faith subdued Kingdomes, wrought righteousnesse, obtained promises, &c.

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OF EFFECTUALL FAITH.

The first Sermon.

1, THESS. 1. 3.
Remembring your effectuall Faith, &c.

IN the former Verses, the Apostle setteth downe this generall, *We give thankes alwaies for you, making mention of you in our prayers without ceasing.* First, he tels them that he prayes for them; & then he tels them more particularly, that his prayer was a Thanksgiving. And this giving of thanks for them, he expresseth by the continuance of it, hee did it constantly, without

Coherence.

without ceasing, (not by fits,) *making mention of you in my prayers*. Then he names the particulars for which he gives thankes, namely these three:

For their { *Effectuall Faith*, *Diligent Love*, *Patient Hope*.

Now these three Graces hee describeth and setteth forth three wayes:

First, from a certaine propertie or character which distinguisheth the true faith from the false faith, the true love from the false love, the true hope from false hope. I give not thankes for every faith, but for such a faith as is *effectuall*: (that is the propertie or character by which the truth of faith is discerned.) Againe, not for every love, but for such a love as is *laborious*, (for so the word signifieth.) Thirdly, not for every hope, but for such a hope as makes you *patient*, (that is the character by which to know hope). And this is the first way whereby hee describeth these Graces.

Secondly, hee describeth them from the object upon which these graces are pitched, and that is *Jesus Christ* our Lord; that is to say, I give thankes for the faith you have in Christ, for the love you have towards him, for the hope you have of what he will doe for you: I give thankes for that faith, for that love, for that hope, that hath Christ for the object of it.

Thirdly, he describeth these graces from the sincerity of them: I give thankes for all these graces that you have in the sight of GOD; that is

is to say, not in the sight of man onely; as if he should have said, many make a profession of faith, and goe for beleevers in GOD, and for lovers of God, and men judge them so: but you have it in the sight of God: that is, not onely in the sight of men, not onely in your owne fancie, apprehension, and opinion, but indeed, in good earnest, in sincerity.

Lastly, *In the sight of God our Father:* hee describes God by this propertie, hee is a Father. I need not say more for the opening of the words. Wee will come to that point for which we have chosen them, which is the first thing for which he gives thankes.

Remembring your effectuall Faith.

This point we will deliver to you out of them, that,

The faith that saves us must be effectuall.

Doct. The faith that saves us, must be effectuall.

This Doctrine wee have need to adde to that which we formerly delivered: for having said so much of faith, that faith is that that saveth men, and that there is no more required of you, but to take the *gift of righteousnesse*, onely that you receive CHRIST, onely that you *beleeve in God that justifieth the ungodly:* that is, that you onely accept of that justification that GOD is ready to give to every man, be he never so ungodly. Now (when we heare so much of faith, and that there is nothing at all required of us, but a meere taking, lest any man should be deceived, and run away with a false opinion, that if he have but a naked apprehension, and no more, he shall do well

Men are apt to deceive themselves.

enough,) I have chosen this Text, that you may know what kinde of faith it is that is required of us, namely *Effectuall Faith*. The faith that saves us must be effectuall.

That many men have a false faith, proved by instances, both in the Old and New Testament.

Now Saint *Paul* adding this word to it, (*Remembring your Effectuall Faith,*) hee gives us this intimation, that there is a faith which is not effectuall; there is a faith in the world, that goes for true faith, which, if it be examined, is not a faith that saves. We see, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a saving faith: wee see, *many came and beleeved* in our Saviour, *but he would not commit himselfe to them: for he knew what was in their hearts*. Here was a faith to beleeve in him: nay further, it was such a faith as had some effect too, (for it made them come to him) and yet, for all this, it was not such a faith as God accepts, it was not an effectuall faith.

Joh.2.23,24.

So when *John Baptist* came before CHRIST, there were many hundreds that came to him, and *rejoyced in his light*, but it was not effectuall, but a counterfeit faith that they had, notwithstanding all that.

Joh. 5.35.

So there came many that were *invited to the Wedding, so that the house was full*; but yet every man *had not a Wedding garment*. There was a certaine faith which brought them to the house, but they had not true faith, they had not the Wedding garment; that is, they had not such a faith as could produce and bring forth in them a conjugall affection, which is the Wedding

Mat.22. 8,9, 10,13, opened.

Wedding garment, what.

gar-

garment. So two of the foure grounds had faith, they brought foorth ſome fruit, that faith ſtrengthned and enabled them to doe ſo much as they did; but yet it was not true faith, it was not the faith which the fourth ground had. Mat. 13.

And not onely in the New Teſtament, but in the Old Teſtament alſo, there is often mention made of ſuch a faith, and of ſuch a truſt in GOD, as enabled men to doe much, but it was not an unfained truſt, it was not effectuall, but as it is, *Jerem.* 3. 10. *Treacherous* Judah *hath not turned to me with her whole heart, but fainedly, ſaith the Lord.* Therefore certainely, ſaith the LORD, their turne of evill and miſery ſhall come: they truſted in GOD, but not with their whole heart. Jer. 3. 10.

So likewiſe *Deut.* 5. 25. the people there deſire *Moſes* to goe and receive the Commandements from God for them, and whatſoever God ſhould ſay to them, that would they doe: here was a faire profeſſion; it is likely themſelves thought it to be ſound and good, yet *Moſes* tels them they were deceived in it: *Oh* (ſaith hee) *that this people had an heart* to doe this indeed. So, wee ſee, there is a faith that is not effectuall, and therefore wee have the more need to looke to it, becauſe there is ſo much falſe faith in the World. As, when you that are Tradesmen, doe heare that there are ſo many counterfeit Drugges, or ſo many counterfeit Colours, or whatſoever you deale in, you will looke the more to it; ſo we ſhould looke the better to our Deut. 5. 25. Verſe 29. *Simile.*

faith in this regard. Therefore to open this point a little, we will doe these three things:

Three things opened.

First, I will shew the cause why there is so much uneffectuall faith, why there is so much faith that is not sound and substantiall.

Secondly, I will shew wherein the efficacie of faith consists, what it is for faith to bee effectuall.

Thirdly, I will shew the reasons why God will accept no other faith at our hands, why wee cannot be saved, unlesse we have such a faith.

1. The causes why the faith of many is uneffectuall, which are five.

For the first, namely, the causes of uneffectuall faith, the reasons why the faith of many is uneffectuall, that it workes not powerfully, that it is not substantiall, you shall finde them to be these five.

Cause 1. Taking Christ upon mis-information.

First, the vanitie or uneffectualnesse of faith ariseth upon our taking of CHRIST upon misinformation, when wee know not who it is that wee take, when there is an errour in the person we take, when wee understand not aright what wee doe. Many doe as the young man that came running to CHRIST, he came hastily, he made account to be his follower; but Christ tels him, that he might mistake him: and therefore hee lets him know, what it was to follow him; what a Master hee had betaken himselfe unto: saith he, *If thou wilt be my servant, goe sell all that thou hast.* As if hee should have said; Mistake mee not, if thou wilt be mine, thou must be mine altogether; thou must take up thy Crosse, thou must part with any thing. Now, if the yong man had

Instances. 1. The yong man that came to Christ.

Luk. 18.

had gone away with this miſtake, that hee had not underſtood CHRIST, he had become a Diſciple of Chriſt, as well as others, but it had beene upon a miſtake.

2. The Scribe. Mat. 8. 20. opened.

And ſo likewiſe that Scribe, to whom Chriſt ſaid, *The Sonne of man hath not whereon to lay his head*: As if hee ſhould have ſaid; It may bee thou lookeſt for eaſe, for Bed and Boord with me; thou lookeſt for a pleaſant life, but it will not be ſo: I leade not a pleaſant life my ſelfe, I have not whereon to lay my head: I am not in ſo good a condition as many Fowles are, as many Beaſts are, I have not a neſt, I have not a den; that is, I have not that which ſhould be in ſtead of theſe to me, and therefore know what thou doeſt, before thou betake thy ſelfe to my ſervice. Now men, not conſidering this, they put themſelves upon Chriſt, they take upon them the profeſſion of his Name, before they enter into a ſerious conſideration, and this is it that cauſeth faith to be uneffectuall: as one ſpeaking of falſe fortitude, names this for one amongſt the reſt; Many (ſaith he) are valiant for want of experience: that is, they know not what the wars are, they know not what hardnes they muſt endure, and therefore when they come to feele it, when they come to ſee what paines they muſt take, and what they muſt endure, they ſhrinke: ſo it is in this; many men enter upon the profeſſion of Chriſtianitie, upon that warfare, (for ſo our profeſſion is called) I ſay, many enter upon it out of miſtake; they underſtand not what it is, they have

Cauſe of falſe fortitude.

have not experience of it, they know not how many will come against them, they know not that the force of their enemies is so great, they know not that they have so many thousands to meet them, therefore they undertake the busines, they goe about the enterprize, and it comes to nought, because they considered not what they did. Therefore, saith Christ, *let him that builds a House, set downe before what it will cost.* That is to say, If a man consider not what CHRIST lookes for at his hands, if he consider not beforehand, that, if he will be Christs, hee must *crucifie the flesh, with the affections thereof*, that hee must *denie himselfe* in those things that are dearest to him, hee must be content to be *hated of all men*, this is a thing that will goe hard. This is that that a man can hardly indure, to be scoffed at, to have every man his enemie, to part with all his friends, to live a despised man, to suffer persecution, that the end of one persecution should be the beginning of another, and the end of one suffering the beginning of another.

What Christ expects of his followers.

Againe, for a man to have his inward lusts and desires so mortified, and so crucified, and so restrained, to be so strait-laced in every thing, I say, because men consider not this, what it is to take this profession on them, when the time comes, what doe they? They goe backe againe. Hence it is, that many, out of flashes, and in good moods, will be ready to embrace Religion; but wee see by experience, how soone there is an end of it. As the people, when Christ came to *Jerusalem*,

ſalem, how ready were they to receive him, with *Bleſſed is he that commeth in the Name of the Lord*, and *Hoſanna*, *&c*? But how ſoone were they gone againe? So, many yong commers on in this Citie, and many, even of our profeſſion, in the beginning of their time, are ready to take upon them the profeſſion of CHRIST; but afterwards, when they come to ſee what muſt bee done; when they ſee that Chriſt and the World cannot ſtand together, that Chriſt and pleaſures cannot ſtand, but they muſt be content to goe another courſe, then they goe backe, and their faith proves uneffectuall: This (I ſay) is the firſt cauſe, when men are not throughly informed what they doe.

Cauſe 1. Taking Chriſt out of feare.

A ſecond cauſe of the uneffectualneſſe of faith is, when men take CHRIST out of feare, when they are in ſome preſent diſtreſſe, and would have eaſe, and upon this they take Chriſt, not becauſe of any true love to him, but becauſe they would be delivered out of that preſent exigent which they are in; and this is as uſuall as the other. How many are there, that when God affrights them a little with the terrours of the Law, when their conſciences are troubled, when they begin to apprehend Hell? ſo long as they are in ſuch a condition, they are willing to take CHRIST, but as ſoone as theſe ſtormes are over, and their hearts are at peace againe, when their conſciences returne to ſome quiet, and when there is an end of thoſe terrours, then there is an end of their religion, and of their faith, ſo

that

that their faith proves uneffectuall. So many men, when they are in some great calamitie; as, you know, *Pharaoh*, when he was in the present strait, then he would doe any thing: so many men under great crosses, afflictions, and disgraces in the World, then they will be religious, but let them have peace and prosperitie, let them abound in all things againe, and they will forget GOD. Such *Isay* complaines of, *Isay* 58. *they hang downe their heads for a day*: That is, when the storme is on them, when they have some affliction, for such a time they will doe any thing; there is nothing more usuall than this. When men come to have sickneſſe, and to apprehend death, what will not a man doe for his salvation at such a time? and therefore you finde by experience, that few of those that make such promises in their sickneſſes, when they apprehend death, doe keepe them afterward: for they come from feare, and therefore they last not.

Isa. 58. opened.

Promises made in sickneſſe, seldome performed.

Take any man, the most ambitious man in the world, when he comes to dye, the praise of men is then nothing to him, then hee will part with any thing. Take a covetous man, to save his life, what will not hee doe? A Merchant that loves his goods never so well, yet when the Ship is ready to sinke, hee will cast them out, he is willing to loſe them, rather than to loſe his life: So when a man comes to such an exigent, when he comes to stand in the gate of destruction, as it were, when hee sees Heaven and Hell before him, he is ready to doe any thing then, not be-

Simile.

Men in extremitie would faine have Christ, but not out of love.

cauſe

cause indeed hee loves Christ, or is willing to take him, but to save himselfe; as the foolish Virgins, when the Gate was shut, then they cry, *Lord, Lord, open to us*: They would faine have had Christ then, not out of love to *Christ*; for then they would have taken him before: It was not out of any love to the Bridegroome, but out of feare, and sense of their owne miserie that they had when they were shut out, and that made them cry, *Lord, Lord, open to us*. And this is the second cause that makes the faith of men to be uneffectuall, when they take Christ out of feare.

Cause 3. Taking Christ for love of the good things by him, and not for love to his person.

The third cause is, when men take Christ, not out of love to his person, but out of love to those commodities and advantages they shall have by him, when they looke not upon him, when they fixe not their eyes upon his person, and the beauty that is in him: but they looke upon the Kingdome, they looke upon the wealth they shall have, they looke to what they shall get by him. This faith proves uneffectuall; because when other commodities are presented, that are present, and sensible, and in their apprehension greater than these, then they let Christ goe againe. Men doe in this case, as those that marry for wealth; if that be their end, when they have gotten the wealth that they would have, when they have that which they desire, they care for their Wives no longer: so in this case; when men looke at nothing but simply at Heaven, disjoyned from CHRIST; or, when they

Note.

Simile.

they looke at ſome other advantages, when they looke at an earthly Kingdome, (as many of the Diſciples did) when they looke for great matters by CHRIST in this world, when they finde it quite otherwiſe, when they loſe in the world, and all that they have is in hope, it is in things ſpirituall, that are not ſeene with the eye, things that are not ſenſible, then they are ready to ſlip from Chriſt againe. So it is uſually among us, many take CHRIST for advantages, as Chriſt tels them plainely, *Joh. 6.* (ſaith hee) *You ſeeke mee, not for the Miracles which I did, but for the loaves*: That is to ſay, Not out of love to the worke, not becauſe you judge aright of the things of the ſpirit, not becauſe you love grace, but becauſe you love ſome advantage that you have by religion, ſome profit that it brings you for the preſent, and becauſe you would be freed from Hell for the future, ſuch things as carnall men may ſee, and be affected with: but this will not hold out.

Joh. 6. 26. opened.

Some men ſeeke mercy, and not grace.

The manner of theſe men is to ſeeke mercie, and not grace. If they can be but aſſured, that it ſhall goe well with them, that they ſhall bee freed from the feares they might have of Hell, that they may have ſome hope of being in a better condition, this is that they looke for: but as for grace, for repayring the Image of GOD in their hearts, to be enabled to obey CHRIST in all things, this is a thing that they deſire not, this is a thing they long not for: therefore the ſecret inquiſition of their heart is, What good ſhall

we

we get by it? They inquire not, what excellencie, and what beauty there is in CHRIST; what manner of one hee is, that they may love him; but what good shall wee get by him? what advantage will it bee to us? Contrary to that in *Cant.* 5. 12. when the Spouse is there asked, what the reason was that she followed her Beloved so much, and that shee magnified him so much; Shee doth not tell them, because I shall have such things by him, or he is thus wealthy, or I shall have this honour by matching with him: but marke her answer; *My Beloved is white and ruddy, the chiefe among ten thousand; his head is as the most fine Gold, his lockes are blacke as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with milke, and fitly set:* and so shee goes along in an holy delectation; *This is my beloved, O ye Daughters of Jerusalem.* I say, so it is with those that take CHRIST in good earnest, that looke upon the excellencies of Christ, as hee is considered in himselfe: not that the other is excluded: for wee may looke at the advantages, and commodities that wee have by him, but not upon that alone; but, marke, in her answer shee describeth what an one hee was, and therefore she loved him. My Beloved is white and ruddy, the faireſt of ten thousand, such an one is my Beloved; therefore, Chap. 1. Vers. 2. she describes him to be such an one as hee is; and (saith she) *therefore the Virgins love thee:* as if she had said, there is a Harlots love, that lookes onely what they shall have by him: but none but Virgins,

Cant. 5. 12. opened.

We may looke to our own advantages by Christ.

Cant. 1. 2.

Harlots love.

Virgins love.

Virgins, that is, those that have chaste and good affections, those that have holy and right affections, indeed *the Virgins love thee*; but the others doe not: for they have adulterous and Harlot-like affections, (as wee may call them, when a man lookes not unto GOD himselfe, but to his owne advantage and profit.) And this is the third cause that makes faith prove uneffectuall.

Cause 4. Want of humiliation.

Fourthly, faith proves ineffectuall for want of preparation, and humiliation that should goe before it; because the heart is not circumcised, the heart is not broken yet, it is not emptyed of those things that it must be emptyed of, before a man can take Christ; and therefore in *Deut.* 30. 6. *Moses* saith, *The Lord your God will circumcise your hearts, and then you shall love him with all your soule, and with all your strength.* As if hee should have said, It is impossible you should cleave to GOD, to love him indeed, to take him in good earnest, unfeignedly, with all your hearts, except first your hearts bee circumcised; therefore the *Lord your God will circumcise your hearts*; that is, he will humble you, he will breake your hearts, that your lusts shall bee mortified in you; hee will take away those strong, violent, those carnall and sinfull desires, that abounded in your hearts before, and when that is done, then you shall love the LORD in good earnest; not feignedly, but with all your hearts. Now, if a man come to take CHRIST before hee bee thus circumcised, hee takes him in vaine, hee takes him so, as that hee cannot hold

Deut. 30. 6. opened.

hold him, nor continue with him.

Now this circumcision is done by a certaine worke of preparation or humiliation, by which these strong lusts are broken in us: therefore, when men come to CHRIST, before the Law hath been a sufficient Schoolemaster to them, before it hath indicted them, before it have put them in prison, and told them that they must pay every farthing, (when a man comes to this, he seeth that he cannot doe it, then hee goeth to CHRIST, and beseecheth him to pay his debt,) before the Law have done this, men care not for CHRIST, they take him negligently, and therefore they hold him not. And for this it was, that before Christ came into the World, hee would make way before him: so, before hee will come into a mans heart, the Mountaines must bee brought downe, the Spirit of *Elias* must make way; that is, there must be a sharpe ministry to shew men their sins, that they may be throughly humbled, and prepared, or else they will never take Christ so as to keepe close to him.

The Spirit of *Elias*, what.

A man must be brought to have a present apprehension of death, and of the wrath of GOD, and damnation, or else hee will not lay hold on the Hornes of the Altar: As *Joab*, when he saw that *Salomon* would slay him indeed, and take away his life, then he layes hold on the Hornes of the Altar, and would not let goe; so when a man sees present death, hee will keepe close to Christ: and till this be wrought, a man may take Christ, but his faith will be uneffectuall, because

Without ſound humiliation, ſinne is not accounted the greateſt evill, nor Chriſt the greateſt good.

indeed, till a man be ſoundly humbled, he never accounts and reckons ſin to be the greateſt evill; and till he doe that, he never accounts Chriſt to be the greateſt good, and if a man doe not reckon CHRIST to be the chiefe good of all other, there will be ſomewhat propounded, which will be eſteemed before him, and when that comes, he lets goe CHRIST. But when there is a ſound humiliation, which makes a man prize Chriſt above all other things, then faith proves effectuall; that is, a man holds out, hee goes thorow with the worke, he cleaves ſo to Chriſt, as that he will not part with him: but for want of this, becauſe mens hearts are not circumciſed, becauſe way is not made, becauſe the Mountaines are not brought down, becauſe the Miniſtry is not ſharp enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Cauſe 5. Becauſe faith is not grounded aright.

Fifthly and laſtly, the faith of men proves uneffectuall, becauſe it is not well grounded, they take to themſelves a perſwaſion of the remiſſion of their ſinnes, upon an uncertaine ground; they are not built upon the Rocke, they take Chriſt, but they are not well bottomed: for there is a certaine falſe perſwaſion, which is nothing elſe but a ſtrong fancie, which makes a man to thinke that his ſinnes are forgiven, and that hee is in a good eſtate: but when it comes to examination, he can give no ſound reaſon for it. When men take CHRIST on this manner, when they are perſwaded their ſinnes are remitted, and yet have no good ground for this perſwaſion and

False perſwaſion, what.

peace,

peace, it holds not out, it continues not. Therefore to such as these Saint *Paul* speakes, *Eph.* 4. 10. *Be not children* (saith he) *in understanding, to be carried about with every winde of doctrine.* As if he had said, Indeed you are such as have embraced CHRIST, but you must not doe as children doe, that being not able to use their own judgement, they see what other men doe, and they heare what they say: but, saith he, you must learne to be men, that you may use your owne understanding, that you may see with your owne eyes, or else you will be *like a Ship tossed and carried about with every winde.* That is to say, it was a false perswasion that drave you to CHRIST, and another winde will drive you from him: therefore bee not children in understanding. So, I say, when you have a perswasion of the remission of your sinnes, of beleeving in CHRIST, be not children in understanding, see that it be soundly grounded. That is a condition required by the Apostle, *Colos.* 1.23. *CHRIST hath reconciled us to GOD the Father, to be blamelesse, and without fault.* But (saith hee) I must put in this condition, *If you continue grounded, and stablished in the faith, that you be not moved from the hope of the Gospell.* As if he should have said, There is a certaine faith, by which you may take Christ, and so you may be perswaded of reconciliation; but, saith he, that will not doe, unlesse you be grounded and stablished in the faith. The word in the Originall signifieth, Except you be so built as a house is built upon a sure foundation, as a Tree

Eph. 4. 10. opened.

Col. 1. 23. opened.

that is soundly rooted, when you are so pitched upon Christ, that when new objects come, new temptations come, things that you never thought on, yet nothing can move you from the hope of the Gospell: If you be not grounded, you may take a hope to your selves of reconciliation, and of being without fault in the sight of GOD, but it will never hold out, unlesse it bee soundly grounded. Hence you see therefore, that if a man be not well rooted, if he be not built upon the Rocke, if this perswasion of the remission of his sinnes be not well bottomed, that causeth him not to hold out, but to fall off againe. Whereas it is required of us, that we keep so close to God, in such a case our faith should be built on so sure a ground, that nothing in the World should move us, no not the most probable arguments that may be brought in: as wee see, *Deut.* 13. Saith *Moses, If a Prophet, or a dreamer of dreames come, and give you signes and wonders, and the thing that he foretold come to passe*, that you could not answer any thing, you can see no reason but that he should be a true Prophet; saith he, GOD will put you to such tryals, to prove you to see if you be soundly grounded. All that are saved, he will have them so fixed, he will have them take their salvation upon so good a ground, upon such infallibilitie, that whatsoever shall be brought against them, they shall keepe them close to God. This is that that wee should labour for, and for want of this, when men have a confused perswasion that their sinnes are forgiven, and thinke it enough,

Hope that is not well grounded, holds not out.

Deut. 13. 1, 2, 3. opened.

enough, if their hearts be quiet, if they have reſt in their conſciences, that they be not troubled, and never examine what the grounds are: I ſay, for want of this it is, that in temptation they fall away; when other men come and preach other doctrines, then they *are plucked away with the errour of the wicked*, as *S. Peter* ſaith 2. *Pet.* 3. 17. *Be not plucked away with the errour of the wicked, but grow in knowledge.* As if he ſhould have ſaid, If you have but ſome perſwaſion, but ſome good opinion that CHRIST is yours, and that it is beſt for you to cleave to him, this will not hold, you will be plucked away with thoſe errours that other men are plucked away with. This is the firſt thing which wee have done with, to ſhew the cauſes of the uneffectualneſſe of faith. 2. Pet. 3. 17.

In the next place, I am to declare unto you what it is that maketh faith effectuall, wherein the effectualneſſe of faith conſiſts. In this we will ſhew you three things: 2. Wherein the efficacie of faith conſiſteth.

First, in what ſenſe it is called effectuall faith: for the very opening of this word which the Apoſtle uſeth, will open a Window to us, it will open a crevice of light, to ſee into the nature of the thing it ſelfe. Three things opened.

Secondly, we will ſhew you particularly and diſtinctly, wherein this effectualneſſe of faith conſiſts.

Thirdly, we will ſhew you how it is wrought, how this faith is made effectuall in us; and when we have done theſe three, you will fully underſtand what effectuall faith is.

1. In what ſenſe faith is called effectuall.

Firſt, for the opening of this very appellation, this name *effectuall faith:* you ſhall finde that a thing is ſaid to be *effectuall* in foure reſpects:

Things are ſaid to be effectuall in foure reſpects.

1. When they doe their proper office.

Firſt, we ſay a thing is *effectuall*, when it doth its office, when it exerciſeth that proper function that belongs to that qualitie, or that grace, or that gift, or that creature whatſoever it is; and when it doth not that, then wee ſay it is uneffectuall, when it doth not the thing that wee looke for from it. In this ſenſe, *faith* is ſaid to be effectuall, when it doth the thing for which faith is, when it doth the thing that God expects of faith, that is the proper function of faith: and what that is you heard before; namely, to take Chriſt. If faith take Chriſt, it is effectuall faith.

The proper function of faith, what.

Now for the opening of this a little further to you, to ſhew you what this proper function of faith is. It is, when a man is ſo far perſwaded of the truth of the Scriptures, of the truth of the promiſes, and doth ſo far appropriate them to himſelfe, that he is willing to take CHRIST; though there be ſome doubtings and waverings in him, yet if there be ſo much faith as to do the thing, this is properly effectuall faith, though it be not perfit faith: For you muſt know, that there is a doubting mingled with the beſt faith: Therfore when we ſay *effectuall faith*, we do not mean that it is ſuch a faith as is without doubtings, & without feares mingled with it: but, if it be ſuch a faith as doth the thing it ſelfe, for which faith is appointed, it is properly ſaid to be effectuall faith. It is a point neceſſarie for you to underſtand;

Faith may be effectuall, though it be mingled with doubting.

and

and if you compare this that we have ſaid (concerning this deſcription of this firſt explication of effectuall faith) with that in *Jam.* 1. 7, 8. wee ſhall ſee what the meaning is. Hee ſpeakes there of doubting, and tels you, that thoſe that doubt, *they are like a wave of the Sea, toſſed to and fro, and* in the end *they vaniſh away.* Saith the Apoſtle, *Let not ſuch a man thinke to obtaine any thing at Gods hands, for he is a double-minded man,* and *is unſtable in all his waies.* The meaning is, that there is ſuch a faith that makes a man doubt, when he knowes not what he ſhould doe, but is unſtable; as a wave of the Sea, that is toſſed to and fro; hee is ſometimes going towards GOD, ſometimes from him againe, and in the end he goes quite away. (Saith he) ſuch a man ſhall not receive any thing. Why? Becauſe hee is a double-minded man. Now by a double-minded man, is not meant a man that hath one thing in his face, and another in his heart; one that pretends one thing, and intends another, (though the word be ſometimes ſo taken, yet in that place it is not ſo to bee underſtood) but by a double-minded man, this is meant, when the mind is divided between two objects, that it knowes not which to chuſe, but ſtands as one in *bivio*, that hath two waies before him, and knowes not whether to goe this way, or that way; a man that is diſtracted in his owne minde, he knowes not what to reſolve on. Now when a mans faith comes to this, that hee knowes not whether to take CHRIST, or the

Jam. 1. 7, 8. opened.

Double-minded man, who.

world; he doubts whether he ſhould chuſe God, or the world, there is an uncertainty in his mind, that it is divided: ſometimes he thinks it is beſt, and ſomtimes he thinks it not beſt, *aliud ſtans, aliud ſedens*; when he thus wavers, this is not effectuall faith. But now, if a man goe beyond this, and pitch upon Chriſt reſolutely, when he goeth ſo far, as that he reſolves to take him, although he have many pluck-backs, although there be many things that may diſſwade him from it, though there be ſome reluctancie in his mind, ſome feare whether it be the beſt way or no, yet if he pitch on Chriſt, he chuſeth him rather than the world, though hee have ſome inclination to the world ſtill, though there be ſomewhat offenſive in his heart, though, as I ſaid, there be ſome doubts, ſome feares whether it be the beſt way or no, yet if faith come ſo far as to pitch on Chriſt, to chuſe him, to take him, this is properly effectuall faith. Indeed, it is farre from perfect faith, but it is effectuall faith, and ſuch as ſhall ſave you. Therfore you ſhall find this rule among the Schoole-men, (I name them, becauſe they were Papiſts, and their doctrin of faith is contrary to this) they ſay, it is not faith except it be a full perſwaſion; they ſpeake not there of reſting on Chriſt, that is not the thing, but of the full perſwaſion of the truth of the thing to be beleeved; yet notwithſtanding you ſhall find this rule among ſome of the Schoole-men, *Fides non excludit omnem dubitationem*: faith doth not exclude all doubting, but that doubting that overcommeth, that doubting

Papiſts tenent of doubting.

that

that casteth the ballance the contrary way; if it bee such a doubting as doth not overcome, it may stand with true and sound faith. So, I say, if you would know now, what it is to pitch on Christ, and so to take him, though there be some reluctancie, some doubt, some feare, you shall know it by this: if a man have so taken him, that still he is growing, still his faith is prevailing, still his faith is overcomming those doubts and feares from day to day, hee is better and better resolved; I say, though his faith bee not perfect at the first, yet if it be still thus on the growing hand, it is saving and effectuall faith. Whereas another man, that is not soundly rooted, that is divided thus, he takes Christ, but it is not upon any good ground, but as the Weather-cocke stands such a way, while the wind blowes that way; not becaus the Weather-cocke is fixed, (for when the wind turnes, the Weather-cocke turneth too:) so, such men cleave to CHRIST, not becaus they have any good ground, but becaus they want temptations to a contrarie way: let temptations from the World come; let there come reasons that they knew not before; let there come new objects, new allurements, which they knew not of before, they will forsake CHRIST againe: but when the heart is fixed; when there is an Anchor that holds the soule, though the ship waver; when there is an Anchor to hold it fast, though it be much tossed to and fro; though there bee much doubting, thou mayest bee sure

What doubting it is that faith excludeth.

How to try truth of doubting.

Simile.

Some men cleave to Christ for want of temptations.

ſure it is true and effectuall faith.

This point you muſt marke; when I ſay it is effectuall, it is no more but when it thus pitcheth on CHRIST, though there be ſome doubting: It is ſo farre from being true that faith muſt bee without all doubting, that we may boldly ſay, it is not faith, except it have much doubting, unleſſe there be ſome feares, unleſſe there be ſome troubles within, that reſiſt this faith, and ſtrive againſt it; otherwiſe it is no faith: for certainly, there is no man that hath perfect faith, eſpecially at the firſt, or afterward either, ſo as to ſet his heart fully at peace, and then if it be not perfect faith, if there be no doubting, there muſt be perfect fleſh, that is, there is nothing but fleſh, and if there be ſome faith which is imperfect, alway in the beginning there muſt needs be doubting, becauſe there is ſome fleſh, and ſome ſpirit, there is fire and water, and therefore there muſt needs be ſtriving. Wee may ſay of doubting, in this caſe, as wee ſay of Thiſtles, they are ill weeds, but the ground is fat and good where they grow: ſo doubting is a thing that reſiſts faith, it is bad, but it is a ſigne the heart is good where it is. So that, where there is all peace, where there is no queſtioning, where the heart is not perplexed and troubled, and complaines not, it is a ſigne that the ſtrong man poſſeſſeth the houſe wholly, it is a ſigne there is nothing but fleſh there. Therefore mark this point to your comfort, that if there be but ſo much faith as will produce this worke of taking CHRIST, though there bee ſome

True faith not without doubtings and feares ſometimes.

Note.

Simile.

Doubting a ſigne of a good heart.

some doubtings mingled with it, yet it is properly effectuall faith, because it doth the thing, though not perfectly. That is the first acception of the word *effectuall*, a thing is said to be effectuall, when it doth the proper function of it, though it doe it not perfectly, and throughly, yet, if it doe it, it is said to be effectuall: so faith, if it pitch upon Christ, though not so perfectly as afterwards it may, it is effectuall.

2. A thing is effectuall, in opposition to that which is vaine and empty.

Secondly, a thing is said to be *effectuall*, as it is opposed to that which is vaine and empty, to that which is but a name, a shadow of it, but is not such a thing indeed. So faith is said to be effectuall, when it is true, reall, and substantiall; you know, there be empty clouds, wee see the heavens many times full of clouds, but there is no rayne followes, they are driven away with the windes, they are empty clouds, they are not clouds indeed: so there is a great shew of faith sometimes, that makes a man shew like these clouds, and yet it is vaine and empty, no rayne followes. A counterfeit Piece, although it shew to be good money, yet when wee finde it counterfeit, when we finde it clipt, we cast it away: so true faith is said to be effectuall, when it is opposed to vaine faith: In *Jam.* 2. the latter end of the Chapter, the Apostle speakes to that purpose, to shew the difference between true faith, and dead faith, which is but the name of faith, but is not faith indeed.

Simile.

Simile.

Jam. 2. 17, 20, 26.

3. A thing is said to be effectuall, when it is operative.

Thirdly, a thing is said to be effectuall, when it lyeth not idle and still, but is doing some-

thing:

Simile.

thing: as a Pylot in a Ship, hee ſitteth not ſtill there, if he doe ſit ſtill and doe nothing, we may ſay, he is an uneffectuall Pylot, hee were as good not bee there: ſo when faith lyes ſtill in the heart, and is not ſtirred and moved, nor ſhewes it ſelfe in the fruits of it, this we ſay is uneffectuall faith; whereas faith ſhould be in the ſoule, as the ſoule is in the body, which is never there in vaine, but ſtill it is ſtirring, and ſhewing it ſelfe by motion, by action, by doing ſomewhat or other. And in this ſenſe *faith* is ſaid to bee *effectuall*, when it is a ſtirring faith, when it is a lively and fruitfull faith, that is, doing ſomewhat in the ſoule of man.

4. When it goes thorow with the worke in hand.

Laſt of all, a thing is ſaid to be effectuall, when it goes thorow with the worke that it hath in hand: this differeth from that which I named firſt, therefore the Greeke word that is rendred effectualneſſe, ſignifieth perfectneſſe, to bring a thing to an end; ſo that faith is ſaid to be effectuall, that goes thorow with the worke it undertakes; that is, when it ſanctifieth the heart throughout in reſpect of parts, and throughout in regard of time; when it brings a man to the end of his ſalvation, when it carries a man thorow all impediments, when it leapes over all difficulties; ſo that a growing, prevailing, overcomming faith, that is ſaid to bee an effectuall faith, ſuch a faith as leaves not the worke halfe done; ſuch a faith as leaves not the building in the beginning, in the rudiments, but ſets it up, and puts the roofe upon it: ſuch a faith, which, though

though it may ſinke, as a Corke, for a time, yet it riſeth againe: ſuch a faith as overcomes, and perfects the worke of our ſalvation; in this ſenſe faith muſt be effectuall, and this differs from the other three: ſo that in theſe foure ſenſes *faith* is ſaid to bee *effectuall*. And this is the firſt thing.

2. Wherein the effectualneſſe of faith conſiſts, in 4. things.

The ſecond thing which wee undertooke, was to ſhew you wherein the effectualneſſe of faith conſiſts. It conſiſts in theſe foure things: That which wee ſaid before to you, when wee ſhewed you the cauſes of the uneffectualneſſe of faith, will make good way to this.

1.

The firſt thing wherein the effectualneſſe of it is ſeene, is in being well built; that is, when the preparation is ſound, and full, that makes way for it.

2.

The ſecond is, when the underſtanding is cleare, and a man beleeveth the promiſe of God, upon ſure and infallible grounds, when hee ſeeth them perſpicuouſly and diſtinctly.

3.

The third is, when the will takes CHRIST, and takes him out of love, not out of feare, not out of love to the advantage onely by him, not out of miſtake.

4.

The fourth is, when it turnes not onely the will, but all the affections; when it turnes the whole man; when it ſhootes it ſelfe into life and practice.

1. When the preparation is good.

Firſt, I ſay, faith is effectuall, when there is a good way made for it; when the rubbiſh and falſe earth is taken away where it ſhould bee built;

built; that is, when the humiliation is ſound and good; when the preparation is perfect; when it is ſuch, as makes a man fit for the Kingdome of GOD: For I finde that phraſe uſed; *He that puts his hand to the Plow, and lookes backe, is unfit for the Kingdome of GOD.* As if hee had ſaid; There are certaine men which come to the profeſſion of Chriſtianitie, as many come to husbandry, which is an hard imployment; ſome there be which doe this, and goe backe againe. Why? becauſe they are not fit for the Kingdome of God; that is, they are not throughly prepared for it: that is to ſay, when a man is not throughly humbled to know what ſinne is, and what the wrath of God is, he is not fit for the Kingdome of GOD: but if he doe come to CHRIST; if he doe begin to beleeve, he will goe back againe. So a man is properly ſaid not to be fit for the Kingdome of GOD, till he be throughly humbled, till he have taſted the bitterneſſe of ſinne; till he have felt what the Divels yoke is. As it was with the *Iſraelites*; put the caſe they had beene carryed out of *Egypt* before the time that they were, indeed they had not been fit for the Land of *Canaan*, becauſe they would have been ready to have turned backe in their hearts into *Egypt*; and though the LORD layd loade on them; though their yoke were hard; though he cauſed them to wander up and downe long; yet all was little enough; ſtill they were lingering after *Egypt*: and if they had been taken out of *Egypt* before the tale of Bricke was required of them,

Luk. 9. 62. opened.

Sound humiliation fits men for Chriſt.

Inſtances.
1.
In the *Iſraelites.*

them, without giving them ſtraw, before the Taske-maſters had dealt hardly with them, what would they have done? Might it not truely bee ſaid of them, they would not have been fit for *Canaan?* So in this caſe, if a man will take Chriſt, it is a laborious worke, as laborious as husbandrie, as laborious as putting the hand to the Plow, as taking the yoke. Now before a man have felt how hard the yoke is that he hath already, (for there be many that weare the yoke of Satan, and ſee no hardneſſe in it, but goe in a faire courſe, their conſciences are not wounded with the ſenſe of their ſinnes, they never had afflictions wherein they taſted the wrath of God) alas, ſuch men may come to put their hand to the Plow, but when they come to ſee what work they have in hand, they goe backe, they are not fit for the Kingdome of Heaven. *Till a man bee weary, and heavie laden,* with the burden of Satan; till he ſee Satans yoke to be intolerable, he will never continue under the yoke of CHRIST: therefore let us conſider whether we be fitted or no: this fitneſſe is firſt required.

Many weare Satans yoke, and feele it not heavie.

So againe, wee may take example from the Prodigall ſonne; hee was in his Fathers houſe, but he would not continue there, when hee was there at the firſt, and lived as the other ſon did, becauſe he had not been abroad in the World, to finde the miſerie of being away from his Father, he was never pinched with affliction, with want of meat; till hee was from his Father, he never knew what it was to be at his Fathers find-

2. In the Prodigall.

ing,

ing, till he had his ſtocke in his owne hand; hee was not fit, and, we ſee, he continued not there: So, take a man that is brought up in his Fathers Houſe, as it were, that hath taſted nothing but the ſweetneſſe of the promiſes, and all is well with him; he hath drunke in the truth of the Goſpell with his education; you ſhall find, that this will not uſually hold out: becauſe hee hath not found, what miſerie it is to be out of his Fathers Houſe, therefore he prizeth it not; ſuch an one is not fit to continue, he is unfit for the Kingdome of GOD. Therefore the firſt thing that is required to make faith effectuall, wherein the effectualneſſe of faith conſiſts, by way of preparation, to make way for it, is, when a man is ſoundly humbled and prepared, when it is ſuch as will make him continue: you have a phraſe uſed, *Rev.* 2. 25. *Hold faſt till I come that which thou haſt already.* As if hee ſhould ſay, Many have hold of the Truth, they have hold of *Chriſt*, they have hold of the promiſes, but they hold them not faſt, they hold them a while, but they hold them not faſt till I come: *To him that overcommeth, &c.* and, *him that continueth to the end, will I make ruler over the Nations, &c.* So, I ſay, till a man be thus made fit, he may take hold for a while, but he ſhall not hold faſt till *Chriſt* come, but he will let goe his hold, becauſe he is not prepared with humilitie. This is that which is required in that place I formerly named, *Matth.* 10. 6. *If there be any worthy* (ſaith he) *let your peace come upon them.* That is, if there bee any, when

Men hold not without ſound humiliation.

Rev. 2. 25. opened.

Mat. 10 6. opened.

when you come to preach the Gospell, that are so farre broken and humbled, if there be any that are so farre convinced of their sinnes, that they prize me indeed, so that they hold me, and will not let me goe for any thing, but they are content to let all goe, rather than me, such a man is worthy of me, such a man prizeth and esteemeth me, and your peace shall come upon him: That is, it shall come effectually upon him, it shall abide with him, and save his soule for ever. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre convinceth a man of sin, that he comes thus to prize Christ, this is the first thing wherein effectuall faith consists: for though it bee not the very thing wherein beleeving consists, yet it is that preparation, without which faith can never be found sound and effectuall.

II. When the understanding is cleere.

Secondly, when this is done, this is not all; when there is such a preparation made, that a man is willing to take CHRIST upon any conditions, yet now, if he shall not be well built, if he see not just ground to take him, if his understanding shall not see the truth of the promise so cleerely, that he can build on it, that he can rest on it, that all the arguments in the World cannot draw him from it againe, his faith will not be effectuall. Therefore the second thing wherein the effectualnesse of faith consists, is to have it well built in the minde and understanding of a man, when he cleerely seeth the truth of the promise, that hee can build upon it infallibly. For

your better understanding of this, you must know that then a man is said to be well built, to be rooted and grounded in faith, when hee hath the first ground right, that so hee proceeds from one to another, that it is not a confused superficiall knowledge, to assent to the truth, and promises that are delivered in the Word, but when he hath a sure ground, the first ground, and the next, and so he proceeds along. As, for example, the first thing that a man must doe, is to beleeve the Scriptures, to know that they are true and infallible, that they are the sure Word of GOD, when a man can say, this I know, and this I build upon. And besides that, then we looke upon the promises which the Scriptures containe, wherein Christ, and forgivenesse of sinnes is offered. Now if the first ground faile you, that is the bottome upon which the promises stand; therefore have that sure; when that is sure, you must have the promises sure; that is, you must consider the promises, and examine them, and see if this be the sense of the Scriptures, if there be so much light in you, as to say, I finde it so, I finde the Scriptures true, I beleeve them, I finde these promises in the Scriptures, I finde Christ offered to every creature under Heaven, I finde that I have a warrant to take him; when a man, out of himselfe, out of an inward principle, out of his owne proper judgement seeth this, and is convinced of the truth of this, that the promises are so, and that they belong unto him, that hee may justly, upon good ground, appropriate them to

When a man is said to be well built.

1. When he beleeves the Scriptures in generall.

2. The promises in particular.

A

Application of the offer of Christ.

to himselfe; so that when he lookes round about him, and considers all the objections that may be made, yet he can answer all arguments; when he fals downe, and is fully convinced, and perfectly perswaded in his owne minde, when a man thus apprehends the promises, when his understanding is rooted and grounded in the faith; that is the second thing wherein the effectualnesse of faith consists: And we see that described *Ephes.* 2. Saith the Apostle there, *You are no longer strangers and forraigners, but Saints, of the houshold of God, and are built upon the foundation of the Prophets and Apostles, Jesus Christ being the chiefe corner stone.* Marke, (saith he) you are built upon the foundation of the *Apostles* and *Prophets*; that is, you that are Saints, must consider what ground you have to take that name to your selves: Saith he, you are built upon the foundation of the Apostles and Prophets; that is, you are not built upon the foundation, upon the word of a man, you are not built upon this Doctrine that I teach, meerely because I teach it, but you are built upon the foundation of the Prophets and Apostles: that is, you see the Prophets and Apostles deliver this Doctrine. I, but one may seeke a further ground than that: What foundation have the Prophets and Apostles? Saith he, CHRIST is the chiefe corner stone on which they are built. So that when you have this tract of consequence, I see the promise is sure: Why? Because it is built upon the foundation of the Apostles & Prophets, they have affirmed it.

Eph. 2. 19, 20. opened.

To be built upon the foundation of the Apostles and Prophets, what.

Note.

But how ſhall I know that they are ſure? Becauſe CHRIST himſelfe hath ſpoken by them, hee is the chiefe corner ſtone: when faith is thus grounded, then wee are truely ſaid to be built, and rooted, and grounded in faith. Therefore, as the *Samaritans* ſaid, *Joh.* 4. 44, *We beleeve, not becauſe thou toldſt us*, not for thy words, *but wee have heard him our ſelves, and wee know that hee is the Meſsias, and Saviour of the World.* Now, if thoſe *Samaritans* had onely beleeved becauſe the Woman brought that relation, their faith might have fayled them, but when they heard CHRIST themſelves, when they ſaw him with their owne eyes, when they could ſay, in good earneſt, out of their owne knowledge; we know that this is Chriſt the Saviour of the World, that is ſuch a faith as will hold out. So, when a man doth onely take a perſwaſion out of the generall preaching of the World, without a certaine ground, it proves uneffectuall faith; but when men beleeve, becauſe themſelves have ſeene, and out of that knowledge can ſay, they know Chriſt to bee the *Meſsias*; when they know CHRIST to bee theirs; when they know CHRIST to be the Saviour of the World; and ſo, by conſequence, of them which are a part of the World; then they may be truely ſaid to be built, to bee rooted and grounded in faith. This is that, that Saint *John* ſaith, 1. *John* 1. 19. *Wee know that wee are of GOD, and that all the world lyeth in wickedneſſe.* Wee know that wee are of GOD; that is, it is not a thing that wee are uncertainely perſwaded

Particular knowledge.

ſwaded of, but it is a thing that we know as certainely, as any man knowes a thing that is before his eyes; as a man knowes a thing of which hee doubs not: wee know, that although all the World bee againſt us; though all the World runne another way; though all the World condemne us for vaine men, idle men, for truſting in CHRIST crucified; yet wee know that wee are of GOD, and that all the World lyeth in wickednesse. I ſay, when a man holds out thus, when he is put to the triall; when a man knowes in his owne knowledge, that it is ſo, as S. *Peter* ſaith to CHRIST, *Joh. 6. 68.* many had taken CHRIST, that went away againe. Saith Chriſt to his Diſciples, *Will you alſo goe away?* Marke the anſwer that S. *Peter* gives: No, ſaith he; *Whither ſhould we go? Thou haſt the words of eternall life. I know and beleeve that thou art Chriſt, the Sonne of the living GOD.* As if he ſhould ſay; It is impoſſible that I ſhould goe away, for I know and beleeve; that is, I know upon good ground, I have another manner of ground than they had: If I had no more ground than the reſt, I ſhould goe away as well as they; but I know and beleeve that thou art CHRIST, the Sonne of the living GOD, therefore it is impoſſible that I ſhould ever forſake thee, although all ſhould forſake thee. This is to bee rooted and grounded in faith, in this ſecond ſenſe, when we ſee an infallible ground, a ſure Rocke upon which our faith is built, and we are willing to adventure our ſelves upon it, to adventure our goods, our name,

Joh. 6. 68. opened.

our life, our libertie, that if a man be brought to Martyrdome, hee can adventure himselfe, and put all that he hath upon it. This ground will hold out, I say, when the understanding of a man is thus built upon the Word; when a man is examined every way; when hee is able to answer all arguments, and all objections that may bee brought against it. This is the second thing wherein the effectualnesse of faith consists. I should adde more, but I must deferre them till the after-noone.

FINIS.

OF EFFECTUALL FAITH.

The second Sermon.

1. THESS. 1. 3.

Remembring your effectuall Faith, &c.

THE third thing, wherein the efficacie of faith is seene, is when wee take Christ; this is the action of the will, when we take him in a right manner, when wee take him so as to hold him, when wee take him in such a manner, as that wee are knit and united to him. That this is required:

The third thing, wherein the efficacie of faith consists: to take Christ.

First, I will shew it in the generall: it is a point that wee have often mentioned hereto-

fore, but to all that I have said, I will adde that in *Heb.* 10. 22. *Let us draw neere with a true heart, and full assurance of faith.* Mark it, first there must be an assurance of faith, that is in the understanding and minde of a man, and to that must bee added drawing neere, and that is an act of the will: for when wee are assured of the truth of the promises, and have appropriated them to our selves, then followes the act of the will; therefore in verse 38. of that Chap. it is said, *The just shall live by faith: but if any man draw backe, my soule shall have no pleasure in him.* That Antithesis, that opposition, that is made in that withdrawing of a mans selfe from GOD, is opposed to faith, to drawing neere to him, when a man not onely beleeveth the promises, but accepts and receives them. Now to doe this in a right manner, is that wherein the efficacie of faith doth principally consist. Now what is that? It is to take Christ, to draw neere to him in a right manner; and then it is done, when you so take him, that you bring CHRIST into your hearts, to dwell there, as it is expressed *Eph.* 3. 17. *That Christ may dwell in your hearts by faith:* That is, when there is an union made betweene Christ and us, when hee comes into the heart, when hee dwels in us, and wee in him; when Christ is so brought into our hearts, that hee lives there, and when wee are so united to him, that we live in him; when he growes in us as the Vine in the branches, and wee grow in him, as the branches in the Vine: when faith hath

Heb. 10. 22. opened.

hath done this, then it is an effectuall faith, when it knits and unites us to CHRIST, as hee saith, *I will come in, and sup with him*: That is, I will continue with him, I will live in him, and rule over him. Rev. 3. 20.

Now when Christ is in the heart, hee is not there to no purpose; but, as S. *Paul* saith, *I live in Christ, and he in me.* I say, when our taking of CHRIST shall proceed so far, as to make this union betwixt us, therein this efficacie lyeth; when the heart is knit to him, as the soule of *Jonathan* was to *David*, and when CHRIST shall be knit to us againe, that wee shall bee content to leave Father and Mother, and to become one spirit with him, as it is, *Eph.* 5. 23. It is a similitude expressing the union betwixt Christ and the Church. *A man shall forsake Father and Mother, and shall cleave to his Wife.* The Word in the originall, [illegible], signifieth to glew: if there bee any conjunction that is neerer than other, it is signified in that word: there is not a word in all the Greeke Language, that signifieth a neerer conjunction, than the word there used for cleaving or glewing. When a man shall forsake all, even Father and Mother, the deareſt things in the world, and shall cleave to Christ, (it is a repetition of what is said *Gen.* 2. 24. concerning *Adam* and *Eve*,) when faith hath done this work, it is an effectuall faith. What taking of Christ is effectuall. Eph. 5 23. opened.

But yet adde this againe, a man may take Christ, and seeme to draw neere to him, when it may bee, it is done out of feare, it may be out

of

of love to his, and not out of love to him, it may be done out of miſ-information, and miſtake; but when wee draw neere to GOD, and doe it out of love, (put theſe two together) that wee ſo take Chriſt, as that there is an union made betweene us and him, and when it is done out of love; as that condition is put in, 1. *Tim.* 1. 5. *The end of the Commandement is love out of a pure heart, and a good conſcience, and faith unfeigned.* As if hee ſhould ſay, There is a double kinde of faith, a falſe faith, and a faith that is not hypocriticall, that is the word uſed in the Originall. Now, ſaith hee, the end of the Commandement is love, &c. That is, all that God lookes for is ſuch a love as comes from a faith that is unfeigned, that is not counterfeit. Herein is faith ſeene not to bee counterfeit, if it beget love, and out of that love wee cleave to Chriſt. So that this is the third thing that makes faith effectuall.

We muſt draw neere out of love to Chriſt.

Fourthly, faith is then ſaid to bee effectuall, when it hath not onely done all this, when there is not onely a good preparation made for it, when it is well built in the underſtanding, and when the will hath thus taken Chriſt; but there muſt bee a further act, and that is the turning of the whole ſoule, and a ſeconding of it in our whole lives and practice, a ſeconding of it in our executions, and doing the things that Chriſt commands, as in *Gal.* 5. *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love.* Such a faith as workes that, that is effectuall faith. As if hee ſhould have ſaid,

The fourth thing wherein the efficacie of faith conſiſts.

The turning of the whole ſoule.

ſaid, Many will be ready to beleeve in Chriſt, but will doe nothing for him, they will not worke. Now working is in doing, or in ſuffering: for in ſuffering there is a worke as well as in doing, onely it is a worke with more difficultie, a worke with more impediments. Againe, if they will do any thing for Chriſt, it is not out of love, but for other reſpects: perhaps out of ſome flaſh or good mood, or ſome other reſpects; but to doe it as being rooted and grounded in love, if faith have this worke, it is effectuall faith; and therefore when faith hath once taken Chriſt, it muſt ſhoot it ſelfe into all the affections: for when they are all ſet on worke, endevour will follow. If the will be ſo ſet on worke indeed, the reſt will follow after it. *Love* will follow, *Deſire* after Chriſt will follow, *Feare* to offend him will follow, *Repentance* and turning from Satan will follow, bringing forth *fruits* worthy amendment of life, and *Obedience*, &c. will follow. Therefore you ſhall finde, that the promiſes are made promiſcuouſly, ſometimes to one thing, ſometimes to another: ſometimes, he that *repenteth* ſhall be ſaved: ſometimes, he that *beleeveth* ſhall be ſaved: ſometimes, he that *obeyeth* ſhall be ſaved: you ſhall finde them promiſcuouſly; becauſe that when faith is effectuall, it hath all theſe with it, it purifieth the heart, and *bringeth forth fruit worthy amendment of life.* Therfore this muſt be added, to ſhew the efficacie of faith; and, if this be wanting, faith is not effectuall; not that it can be disjoyned from the other, but

Working in doing and ſuffering.

Why the promiſes are made promiſcuouſly.

but that it is that wherein it consisteth with the rest.

God tryeth mens graces.

And therefore it is GOD'S usuall manner, when men seeme to take Christ, and to beleeve in him, hee puts them to the tryall, to see what they will doe, whether their faith will worke or no. Thus he did with *Abraham*, when he would prove him; he was a faithfull man before, GOD had experience of him before, but yet he would prove *Abraham* by offering his sonne, and when he saw he did it, he concludeth that he had faith: indeed it was a strong faith, for it indured the tryall. I say, GOD will put men to it. So likewise those in *Joh.* 12.42. *Many of the chiefe Rulers beleeved in him, but they durst not confesse him for feare of the Jewes, lest they should bee cast out of the Synagogue.* There was a faith in them, a taking of Christ, but when it came to the tryall, it held not out; they durst not confesse him, because they feared to be cast out of the Synagogue, that is, when they came to suffer a little for Christs sake, when they came to such an action as confessing his Name, when they came to endure but such a thing as to be cast out of the Synagogue, they forsooke him, which shewed that their beleefe was uneffectuall. So that, let a man seeme to have all the other three, yet when the praise of men shall come in competition with any Command of GOD, when God shall put him to doe any thing, to part with any thing that is deare to him, as he did *Abraham*, if his faith worke not, if his faith hold not out in the tryall, *but start aside,*

ſide, like a broken Bow, it is not effectuall faith. So you ſee the things wherein the efficacie of faith conſiſteth.

Firſt, in the ſoundneſſe of the preparation.

Secondly, when the minde apprehends the promiſes, and ſees good ground to pitch upon them.

Thirdly, when the will ſo takes Chriſt, as to bring Chriſt into the heart, (ſo that Chriſt lives in us) and that out of love.

And fourthly, when faith worketh, and that in the time of tryall, when God ſhall put us to it. I ſay, when you find theſe foure things, you may conclude that your faith is effectuall.

3. How effectuall faith is wrought.

The laſt thing I propounded, is to ſhew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of GOD, it is not in our owne power, wee are not able to beleeve, nay, we are ſo farre from it, that we ſtrive againſt it, the ſpirit in us reſiſts it; ſo that, if GOD himſelfe put not his hand to the worke, no man is able to beleeve.

It is not in mans power to beleeve.

You may thinke, when you ſee ſuch generall propoſitions as theſe, that *Chriſt is offered to every creature under heaven*, and that *whoſoever beleeveth ſhall be ſaved*; you may thinke, I ſay, that it is eaſie to bring this home in particular, to ſay, Surely this pardon belongs to me. My Brethren, it is another thing for a man indeed to beleeve, for him to take CHRIST ſo, as to *denie himſelfe* for him, to take him ſo, as to *mortifie his luſts*, ſo, as to *take up his croſſe*, ſo, as to obey Chriſt, to *follow* him

him in all things, this is a thing that no man is able to doe, unleſſe GOD enable him to it, with his almighty power. For the heart of every man by nature, is ſo ſhut up againſt CHRIST, that it will give no entrance to him, he may ſtand and knocke long enough, unleſſe God himſelfe ſhake off the bolts, and open the gates, and break open theſe *everlaſting doores, that the King of glory may come in*, wee will not admit him, but keepe him out.

Every man naturally hath an hard *heart that cannot repent*, that cannot turne from ſinne, hee will be content perhaps to take CHRIST for a Saviour; but to take him ſo as to obey him, and feare him, ſo as to love him: this no man will doe, or can doe, unleſſe the Holy Ghoſt enable him.

Queſt. But you will aske, How doth the Holy Ghoſt doe it?

Anſw. How the Holy Ghoſt worketh faith: by three things.

1. Putting an efficacie in the Law.

The Holy Ghoſt doth it by theſe three acts: First, by putting an efficacie into the Law, and making that powerfull, to worke on the heart, to make a man poore in ſpirit, that ſo he may be fit to receive the Goſpell. For the Law, though it be fit to humble a man, yet it is no worker of ſanctification. If a man were able to doe any thing, he were able to ſee the righteouſneſſe the Law requires, and how farre he is from it, and to diſcerne the curſe upon the not doing of it, and yet this hee is not able to doe, without the *ſpirit of bondage*: the ſpirit of bondage muſt make the Law effectuall, as well as the *ſpirit of Adoption*

A man cannot ſee his ſins to purpoſe without the ſpirit of bondage.

Adoption doth the Gospell. That is, except the LORD himselfe presse the Law on our hearts, so as to cause it to make sinne appeare to us, we, that are the Ministers of God, may discover your sinnes, wee may shew you the rectitude required in the Law, wee may shew you the danger, yet all will be to no purpose, unlesse God awaken you: if he will set sinne upon the conscience to worry a man, to plucke him downe, when GOD shall charge sinne on him, that hee shall feele the weight and burthen of it, when he shall sharpen sinne, and cause it to use its sting, this makes a man fit to receive Christ: otherwise, if the *sonnes of Thunder* should speake to men, if wee should *come in the spirit and power of Eliah*, nay, if God himselfe should thunder from heaven, all would not move the heart of a man, all would not awaken him to see his sinnes, till GOD himselfe shake the heart.

To convert the *Gaoler* in *Acts* 16. the foundation of the Prison was shaken; which was a resemblance of the shaking of his heart: we may as well shake the Earth, as strike the heart of a sinner without the worke of God. For, though the Law bee a sword, yet unlesse GOD take that sword into his hand, and strike therewithall himselfe, it shall not be able to wound a sinner. Therefore the first worke of the *Holy Ghost* is to awaken a sinner, to set sinne upon him, that hee may be fit to receive Christ.

Secondly, when this is done, that the heart is thus prepared by the Spirit, then the *Holy Ghost* shewes

3. By shewing the excellencie and the riches of Christ.

shewes us what we have by Christ, hee shewes *the unsearchable riches of* CHRIST, *what is the hope of our calling, and the glorious inheritance prepared for the Saints, and what is the exceeding greatnesse of his power in them that beleeve.* I say, we need the Spirit to shew these things.

Eph. 1.18,19. opened.

Object.

But, you will say, a man may see these things without the helpe of the Spirit.

Answ. No man can so see the riches of Christ, as to be affected with them, without the helpe of the Spirit.

It is true, in some manner you may, but not in such a manner as shall affect you. For there is a manner of seeing proper onely to the Saints, and that is the proper worke of the Spirit in them, when wee shall so see them, as to bee affected with them. Otherwise, you may reade the Scriptures a thousand times over, you may understand them, yet you shall not bee affected with them, till the *Holy Ghost* shew them unto you. This is the secret of GOD, that hee revealeth to those whom hee meaneth to save, that is, when hee presents these spirituall things prepared for us in Christ, in such a manner, as that wee shall love them, and embrace them; when wee shall not onely see the truth of them, but the goodnesse of them; when GOD shall not onely shew us the advantages wee have by Christ, but the excellencie of CHRIST, so that we shall be in love with his person, as well as to be ready to receive the priviledges with him.

1.Cor.2.12. opened.

Now this is done by the Spirit, 1.*Cor.* 2.12. *Wee have received the Spirit of GOD, by which wee know the things that are given us of GOD, and they are revealed to us by the Spirit.* They are

two

two or three times repeated in that Chapter; as if he should have said, if you saw them no more than other men doe, than naturall men doe, you would be no more affected with them, than they are: but when you have the Spirit of GOD to shew you the things that are given you of God, that is the thing that workes upon you, and affects you. And so in *Joh.* 14.21. saith CHRIST, *I will come to him, and shew my selfe to him:* When Christ sheweth himselfe to a man, it is another thing than when the Ministers shall shew him, or the Scriptures nakedly read doe shew him: for when *Christ* shall shew himselfe by his Spirit, that shewing draweth a mans heart to long after him, otherwise we may preach long enough, and shew you that these spirituall things, these priviledges are prepared for you in Christ, but it is the Holy Ghost that must write them in your hearts; wee can but write them in your heads: Therefore the LORD taketh that as peculiar to himselfe: *I will write my Law in your hearts:* That is, I will make you affected with the things that I shew you, and this is the teaching of GOD. There is a teaching by men, and a teaching by GOD; that is, when GOD shall enable a man to see things in good earnest; otherwise it will be but as a man that sees a thing, when his minde is upon another matter: so, wee shall see, and not see: but when the Holy Ghost shall shew you these things, you shall see indeed; till then you may heare oft enough of these things, but your hearts will bee minding other matters;

Joh. 14.21. opened.

Jer. 31.33. opened.

Teaching of God, what.

ſome about their profits, and ſome their pleaſures, &c. but when the Holy Ghoſt ſhall ſhew you theſe things; that is, when hee preſents them to us, that draweth the heart from minding other things, to ſeeke after CHRIST, to long after him, and not to content your ſelves, till you be united to him.

3. By aſſuring us that theſe things are ours.

But, beſides this, there is a third act of the Holy Ghoſt, by which hee workes it, and maketh this faith effectuall, and that is the teſtimony that the Spirit gives to our ſpirits, telling us, that theſe things are ours: when the heart is prepared by the Law, and when theſe things are ſo ſhewed unto us, that wee prize them, and long after them, yet there muſt be a third thing, that is, to take them to our ſelves, to beleeve that they be ours; and there needeth a worke of the Spirit for this too: for, though the promiſes be never ſo cleare, yet, having nothing but the promiſes, you will finde that you will never be able to applie them to your ſelves: but when the Holy Ghoſt ſhall ſay, *Chriſt is thine*, and theſe things belong to thee, and GOD is thy Father: when the Spirit ſhall beare witneſſe with our ſpirits, by an immediate worke of his owne, then wee ſhall beleeve. This is neceſſarily required, and without this wee ſhall not beleeve. It is true, the holieſt man doth it two waies:

This alſo muſt be wrought by the Spirit.

The teſtimony of the Spirit wrought two wayes.

1. By clearing the promiſes.

One is by clearing of the promiſes, ſhining into our hearts, by ſuch a light as makes us able to diſcerne them, and to beleeve them, and to aſſent to them.

But

But beſides that, he doth it by an immediate voyce, by which he ſpeaketh immediately to our ſpirits, that we can ſay, as they ſaid, *Joh. 16. Now thou ſpeakeſt plainely, and ſpeakeſt no parable*, we underſtand thee fully: ſo, till the *Holy Ghoſt* ſpeake to us, wee are in a Cloud, GOD is hid from us, wee cannot ſee him clearely; but when wee have this Spirit of Adoption, to give us this witneſſe, then wee beleeve plainely indeed. Therefore in *Iſai. 57. 19.* ſaith the LORD, *I create the fruit of the lips, Peace, &c.* That is, the Miniſters may ſpeake peace to you, but unleſſe I goe and joyne with the Miniſter, except I adde a power of mine owne; that is, ſuch an almighty power as I uſed in the Creation, it ſhall never bring peace to you. I create the fruit of the lips; that is, the words of the Miniſter to be peace, otherwiſe they would be uneffectuall. Therefore, I ſay, there muſt be a worke of the Spirit to perſwade a man in ſuch a caſe. And you ſhall finde by experience, let a Miniſter come to them that are in deſpaire, they will not apprehend the promiſes; though wee uſe never ſo cleare reaſons, though wee argue with them never ſo long, and never ſo ſtrongly, we ſhall find, that all will doe nothing, it will bee but labour ſpent in vaine, till GOD himſelfe open the Clouds, till he will ſmile on a man, and ſend his Spirit into the heart, to give a ſecret witneſſe to him, till there bee a worke of his owne joyning with the promiſes, we find by experience, that our labour is loſt.

2. By an immediate voyce. Joh. 16. 29.

Iſay. 57. 19. opened.

All arguments without the Spirit prevaile not.

It is true, we ought to doe this, and every man

is bound to looke to the word: for *faith commeth by hearing*; and to hearken to the Miniſtery; for it is GODS ordinance to breed faith in the heart, but yet till there be a worke of the Spirit, a man ſhall never be ſo perſwaded, as to have any ſure and ſound comfort by it.

Now all this is done by the Spirit, it is the wonderfull worke of God: for when CHRIST is propounded to men, when hee is offered, (as wee have often offered him to you, wee have ſhewed you what acceſſe you have to him, that no man is excluded, that hee is offered to every creature under heaven, we have ſhewed you the generalitie of the promiſe, that it takes in all, that you are contained under it, that you may applie it to your ſelves; I ſay, when all this is done, yet) when a man comes to performe this, to applie it to himſelfe, he is no more able to doe it, than a dead man is able to ſtirre himſelfe. Therefore the ſame power that raiſed CHRIST from the dead, is required to worke faith in our hearts, as it is in *Epheſ.* 1. 19. *According to his mighty power which he wrought in Chriſt, when hee raiſed him from the dead.* So that it is as great a worke to move a mans heart to CHRIST, as to put life into a dead man; wee are as unapt and backward to it, as a dead man is to receive life. For what elſe is the reaſon, that when we preach CHRIST to you, when he is offered to you, that there be ſo few that are affected with him; that there be ſo few that take him? doth it not ſhew that you are dead? yea, ſo dead, that unleſſe God

Eph. 1. 19. opened.

As great a work to move the heart to take Chriſt, as to raiſe the dead.

call

call you, and that there bee a mighty worke of the Spirit, the hearts of men will never answer unto us. Therefore that is required as a condition in all them who will come, *Act.* 2. *So many as the Lord our God shall call:* That is, when wee preach, except there bee a secret voice of the Spirit of Christ, speaking to your hearts, as wee doe to your eares, and saying; *Come and take Christ*, no man will come. Wee see, Christ said to his Apostles, *Follow mee:* and presently they followed him; (for it was not the outward voyce that did it, there was a secret voice within) so when GOD shall call men to take CHRIST, then they doe it, but not before. That word that is used, *Luk.* 14. 23. *Goe and COMPELL* them to come in, *that my house may bee full*, it intimates a great backwardnesse in us. When men are compelled, it shewes, that not onely the arguments are strong and forcible, but that there is a great backwardnesse in men, that they must (as it were) bee constrained, that they must be put on it by force, and against their will; such is the unaptnesse that is in men.

Act. 2. 39.

Luk. 14. 23. opened.

That men are compelled to come in, what it implies.

So, saith CHRIST, *no man comes to me, except the Father draw him.* That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that, if they be not forced to come (as it were) they will not doe it: not but that when a man is once wrought upon by the Holy Ghost, he commeth of himselfe; but that phrase is used onely to shew that backwardnesse that

What is implyed by drawing. Joh. 6. 44. opened.

How the Holy Ghost draweth.

is in man by nature. For when the holy Ghost hath wrought upon the will, and hath turned that, then a man commeth upon his owne legges, and is moved from an inward principle of his owne; therefore men are so *drawne*, that withall, *they runne after him*, as it is, *Cant.* 1. but it shewes this thing, for which I have used it, that there is a wondrous backwardnesse in all of us by nature, and that this must be done by a great work of the Spirit.

Therefore the Apostle *Paul*, in *Ephes.* 1. in all the former part of the Chapter, to the 18. Verse, having declared the great mystery of salvation, he takes himselfe up on the sudden, and begins to think with himselfe, though I shew you all this, it is to no purpose, if *GOD* send not the spirit of revelation, &c. Therefore he lifts up his heart to *God*, beseeching him *to give them the spirit of revelation, to open the eyes of their understanding, that they might see the hope of their calling, and the riches of their inheritance with the Saints*. So should Ministers learne to doe, to pray for the people, that *GOD* would infuse, and send his Spirit into their hearts, that they may bee able to perceive these things effectually, with a right apprehension to see the secrets of *GOD* in them: you also should goe to *GOD*, and beseech him to help you with his Spirit, that so you may bee able to apprehend these things, and that they may be powerfull, to work the same thing, for which wee deliver them to you: and so wee have shewed you these three things; First, what effectuall faith is: namely,

in

in ſhewing you why it is called effectuall faith.

Secondly, wherein the efficacie of faith conſiſts: and thirdly, how it is wrought.

Now laſt of all, we are to ſhew you the reaſon why *God* accepts no faith but that which is effectuall. 4. Why *God* will accept no faith but that which is effectuall.

And there is good reaſon why no faith ſhould bee accepted of *GOD*, but that which is effectuall.

Firſt, becauſe otherwiſe, it is not faith at all, if it bee not effectuall; and if it bee not faith, it is no wonder that he doth not accept of it. I ſay, it is no more faith, than a dead man is ſaid to bee a man: you give the name of a man to him, yet hee is not a man; no more is faith that is not effectuall, any faith; it hath only the name of faith, and there is no more in it: but as dead Drugs, which have no efficacy in them; or as dead Plants, or dead Wine, which is turned to Vinegar, it ceaſeth to bee Wine, it is no longer Wine, but Vinegar; ſo it may bee ſaid of ineffectuall faith, it is not faith, it hath the name and the ſhadow of faith onely, and therefore *God* accepts it not. 1. Becauſe elſe it is not faith, becauſe it is dead. *Simile.*

Againe, *GOD* will ſave none, unleſſe they bee reconciled to him, and bee ſuch as love him, for that condition is every where put in. *All things ſhall worke together for good to them that love him:* and hee hath *prepared a Crowne for them that love him.* Now if faith bee not effectuall, there will bee no love; and if love bee neceſſarily required, *God* cannot accept that faith that is ineffectuall. 2 Becauſe ſuch faith hath no love. Rom. 8. 28.

3. Because the Divels have such a faith.

Againe, if *GOD* should accept of a Faith that is ineffectuall, the Divels have such a Faith, by which they apprehend the Word, and a Faith that brings forth effects: for they feare and tremble; but this is not the Faith that purifyeth the heart, it is not an effectuall, it is not a purging lively faith.

4 Because it works no mortification,

Againe, *Christ* receives none but them that deny themselves, and are willing to *take up their crosse and to follow him*, that *mortifie the deeds of the body by the Spirit*. Now an ineffectuall faith doth none of these, and therefore that faith that saveth, must be a working faith, or else these things should not be necessarily required.

5. Because else *Christ* should lose the end of his comming into the world.

Againe, it was *Christs* end in comming into the World, *That he might destroy the workes of the Divell*, and *for this end hath the grace of God appeared, that men should deny ungodlinesse and worldly lusts*: and for this end did he give himselfe, *to purifie to himselfe a people zealous of good works*. He comes to be a King, as well as a Saviour, to rule among his people, to have men obey him, which could not be, if faith were not effectuall, if it did not purifie the heart, and enable men to deny all worldly lusts, *and to live soberly, righteously, and godly in this present world*.

6. Good works are the way to salvation.

And last of all, good workes are required of necessity, as the way to salvation; *Ephes.* 2. 10. *We are Gods workmanship, created in Jesus Christ unto good workes, which he hath ordained that wee should walke in them*. Good works are required of necessity, *God* judgeth us according to our works, *Rom.* 2. and

and at the last day, the reward is pronounced according to that which men have done; *When I was in prison, you visited me; when I was naked, you cloathed mee, &c.* And if they be required for necessity, then it is not a dead, liveleſſe, workleſſe faith, but a powerfull energeticall faith, a faith that is ſtirring and active, a faith that is effectuall, which *God* requires, without which wee cannot be ſaved. We come now to make ſome Uſe of what hath beene ſaid. Mat. 26. 35, 36.

Uſe 1. To try our faith, whether it be ſound.

Firſt, if *God* accepts no faith but that which is effectuall, it ſhould teach us not to be deceived in a matter of ſo great moment; It ſhould teach us to look to our faith, to conſider whether it be a right faith or no. If a man have Evidences upon which his lands, and whole eſtate dependeth, if one ſhould come, and tell him that they were falſe Evidences, it would affect him; he would, at the leaſt, be ready to looke, and to examine them: and yet theſe are matters of leſſe moment.

Simile.

If one bee told that his Corne is blaſted, that all the Trees in his Orchard are dead, that all his money is counterfeit, a man would looke even to theſe things; a man would have that which hee hath to be ſound, and not counterfeit: and ſhall not wee then looke to the faith that we have, upon which the ſalvation of our ſoules depends? ſeeing *GOD* accepteth none unleſſe it be ſound, and ſeeing there is ſo much counterfeit faith in the World. It ſhould teach us to looke about us, and conſider what our faith is: For as S. *James* ſaith, Faith without workes cannot ſave us.

What

Jam. 2 14. *What availeth it, my Brethren, if a man say hee hath faith, and hath not workes, can his faith save him?* So I say to every man, in such a case; thou that thinkest thou hast faith, if there bee not workes too, if it bee not effectuall, if it bee not a lively faith, will such a faith save thee? If a man should come and say to one that bragges of the Balsome or Drugges which hee hath, (that are dead, and have lost their efficacie) Will such a Balsome heale thee? If a man have a guilded Target, made of Paper, a man may say to him, Will that Target defend thee? And so I say, when a man hath a counterfeit faith, Will such a faith as this save thee? It will not save you; you may please your selves in it, as a man is pleased with a false dreame, but, when you are awaked, you will finde that you are deceived. Learne therefore to consider of your faith, to see if it bee effectuall.

Exod 34 6,7. When the *Lord* proclaimed himselfe to bee a *mercifull GOD, forgiving iniquity, transgression, and sinne*; yet it is added, *Hee will not hold the wicked innocent.* So, when we have said so much of faith, and that faith saveth; yet know, that it must bee a working faith that saveth us: It must bee such a faith as purifyeth the heart, it must bee such a faith that may shew it selfe in fruits worthy amendment of life. And therefore Saint *James* taketh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; hee layeth downe rules, and tels them, that if they keepe the whole Law, and

and yet faile in one point, they are guilty of the whole.

Now having dealt so strictly, some might bee ready to object; *God* is mercifull, and I shall be saved through *faith*. *Object.*

It is true, (saith hee) if you have a right faith, you shall be saved by it; but yet know this, that unlesse your faith bee such a faith as enableth you to doe what I say, it is a faith that will doe you no good, it will not save you: for though faith saveth you, yet it must bee such a faith as worketh. And that he proveth by many arguments; (it is a place worth the considering, and fit for this purpose) I say he useth some arguments to prove, that that faith which is not effectuall, will not save us. *Answ.* Five arguments of Saint *James* against workelesse faith.

As first, saith he, if a man should say to one, *Bee warmed*, or *Be filled*: as this is but vaine liberality, when as yet a man doth nothing; so, for a man to professe that he beleeveth in *Christ*, and yet doth nothing for him, it is a vaine faith. 1. It is vaine.

Secondly, Some man might say, *Thou hast faith, and I have workes, shew mee thy faith by thy workes.* That is, if a man have faith, hee will shew it by his workes. As if he should have said, If the Sunne bee the greatest light, let it give the greatest splendor; If the Load-stone be of such a vertue, let it shew it, by attracting the yron to it: So, if thy faith be effectuall, shew it by thy works: that is, if thy faith bee a true faith, it must bee a working faith, or else it is nothing, *God* will not accept it. 2. True faith is working. *Note.*

Thirdly,

3. The Divels have such a faith.

Thirdly, unlesse it be a working faith, an effectuall faith, The Divels have the same: *Thou beleevest that there is one God, the Divels do the same, and tremble.*

4. None were ever justified without works.

Fourthly, if any man could bee justified by faith without workes, *Abraham* might have been so justified; but *Abraham* was justified by his workes; that is, by such a faith as had workes joyned with it. And not *Abraham* only, but *Rahab*, (that is another example: for it might be objected, *Abraham* indeed beleeved, and was justified by workes, but *Rahab* had no workes, she was a wicked woman, and therefore was justified by faith:

To this therefore he answereth, that) shee had works, or else she could not have bin saved, unlesse shee had such a worke as that in sending away the Messengers, her faith could not have justified her. Indeed that was a great worke; for she adventured her life in it.

5. It is a dead faith.

And lastly, saith he, *as the body without the soule, is a dead body*, a stinking carrion, there is no preciousnesse, nor no excellencie in it; *so faith without workes is dead.* Therefore looke to your faith; doe not thinke that a faith that meerely taketh *CHRIST*, and beleeveth in him, that it is a faith that shall justifie you. Let all these arguments perswade you, that if it bee not a working faith, it shall doe you no good. Therefore let this be the first Use, to consider your faith, whether it bee effectuall or no, by the working of it.

The

The second Use that wee may make of it, is this: Hence wee should learne to judge of our estates and conditions, by the efficacie of our faith: for, if no faith be received, but that which is effectuall, then it behooves us to looke to the working of our faith.

Use 2. To judge our conditions by the efficacie of our faith.

Againe, if God accept no faith but that which is effectuall, hence wee may learne also not to beleeve all that say they have faith, nor to beleeve all those that say they have none. As for those that say they have no faith, yet if we see the fruits of faith in them, that they have those things that faith brings forth: If you see a man that complaineth hee beleeveth not; yet if hee love the Saints; if hee endevour to keepe GODS commandements; if hee continue not in any knowne sinne; if hee doe not dare to omit holy duties, nor to sleight them; certainely, this man hath faith: for wee finde the effects of it there: although hee have lost one act of his faith, which is the comfortable assurance of a good estate; yet if the first act, by which he resteth upon Christ, and by which he taketh Christ to himselfe, bee there, wee may conclude there is faith. When wee see smoke, and feele heat, wee say, there is fire, though wee see no flame: so, when wee see these fruits in a man, wee may boldly say, hee hath faith, though he hath not such a reflect act, as to know himselfe that hee hath it, and so to have a comfortable assurance of his condition.

Not to beleeve all that say they have faith, nor all that say they have none.

Act of faith double.

Simil.

A man may have faith, though he want feeling.

Of those that say they have faith, and have none.

On the other side, if a man saith, hee know-

eth

eth and is perſwaded, that his ſinnes are forgiven, his conſcience is at reſt, and yet for all this, wee finde no workes, I ſay, this man hath not faith: for there wants the efficacie of it: So that as the two ſonnes in the Goſpell; one ſaid hee would goe into the Vineyard, and did not; the other ſaid, he would not goe, yet afterwards he repented, and went: ſo it is with theſe two; the one ſaith, hee hath no faith, and yet for all that, we ſee, hee doth the things that faith requireth, we ſee the efficacie of faith in him. Againe, the other ſaith, he hath faith, and yet doth not bring forth the fruits of faith, he doth not ſhew the efficacie of faith in his life; the one ſhall bee juſtified, the other ſhall be condemned.

Simile. As when wee take two Drugges, or two Pearles, &c. the one hath loſt his colour, ſeemeth withered and dead, ſo that to the outward view, it hath loſt all, yet it hath its efficacie ſtill, that ſuch a thing ſhould have; the other lookes very faire, and hath a right colour and ſmell, but it hath no efficacie in it; wee ſay, one is a lively Drug, and a good one, and the other a counterfeit: ſo, when one man complaines, that he hath no grace, that hee is an hypocrite, and yet hee brings forth fruit worthy amendment of life, and wee ſee the working of his faith; I ſay, this is true faith: On the other ſide, hee that makes a ſhew of faith, and yet wants the efficacie of it, hee hath no faith. Wee ſhould learne thus to judge, when men profeſſe they have faith, and wee finde it not by their workes. It ſhould teach

both

both civill men and Hypocrites to know their estates: for it discovereth both. For when the civill man commeth, and seeth that hee doth much of the second Table, and little of the first; and the hypocrite againe, doth much of the first, and little of the second; let them consider that faith enableth a man to *have respect to all Gods Commandements*: it workes a generall change. Psal. 119. 7. And as this is true, for the substance, so it is also for degrees: for, if GOD accepts onely effectuall faith, then so much efficacie, and so much working as you finde in any man, so much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languishing faith; if the workes be many, the faith is great and strong. That is the second Use wee should make, to learne to judge aright of our selves and others.

Use 3. To justifie the Doctrine of good workes against the Papists slanders.

Thirdly, if it be onely an effectuall faith which God accepteth, then this justifieth our Doctrine against the Papists, that say, we teach that onely faith justifieth, and require no good workes. I say, we teach, that not a naked, but an effectuall faith doth it. So that all the difference betweene them and us, is this, we agree both in this, that workes are necessarily required to salvation, *that no man shall see God* without them, *without pureneſſe of heart*, and integritie of life. We say, Except men *mortifie the deeds of the body by the Spirit, they shall dye*; and *there is no condemnation to them that walke not after the flesh, but after the Spirit*: That is, there is a necessitie put upon men to walke

walke after the Spirit, in this we agree: but here is the difference: They say that faith and workes both are required to justifie; wee say, that nothing is required but faith, and that workes follow faith: we say, faith indeed is working, and produceth such effects; so that, whereas they say faith and workes; wee say faith onely, but it must be an effectuall faith, a working faith.

Difference betweene us and Papists in the Doctrine of justification.

Object. If they object that place of S. *James*, *Wee are not justified by faith, but by workes.*

Answ. Justification double. I answer, that there is a double justification; there is a justification of the person; so was *Abraham* justified by faith, as S. *Paul* expresseth it, *Rom.* 4. But then there is a second justification, a justification of the faith that *Abraham* had, hee justified his faith by his workes, he shewed that he had not a dead faith, a liveleſſe faith, a faith without workes, but that he had a lively effectuall faith: for he added workes to his faith, his works wrought together with his faith. So that, if the question be, Whether *Abraham* was an hypocrite? His workes justified him that he was none. If the question be, Whether *Abraham* was a sinner? His faith justifieth him, and shewes that he was made righteous through faith. So, there is a justification of the person, and a justification of the faith of the person: as when a man is said to justifie such an action, or such a cause, the meaning is not, that he will make that just, which was unjust before, but he will make it appeare to be just; so *Abraham* was declared to have a justifying faith, by that power and efficacie

Note.

Simil.

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it wrought in him, in offering up his ſon.

Againe, it is objected out of that place, that *by works faith is made perfect*; therefore it ſeems that faith is nothing alone, if workes bee not joyned with it. *Object.*

I anſwer, that when it is ſaid that faith is made perfect by workes, the meaning is, that faith is made good by workes; the perfection of faith is declared by workes. As one that profeſſeth that hee hath an Art, and that hee is able to doe this and that; if he doe the worke wherein his Art is ſhewed, if hee make any artificiall worke, by that hee maketh good his Art. Or, as when wee ſay, theſe Trees are good, becauſe they have ſappe in them, they are not dead Trees. Now, the Tree is made perfect by the fruit; ſo faith by works is made perfect. Not that workes put life into faith; the ſappe muſt bee firſt in the Tree, and then it bringeth forth fruit: ſo there muſt firſt bee a life in faith, and then it bringeth forth workes. So that, when we ſay that faith is made perfect by works, the meaning is, that workes declare faith to bee right, as the fruit doth declare the Tree to have ſappe. *Anſw.* Faith made perfect by workes, what. *Simile.*

Againe, if it be objected, (as it is by them) that workes and love, &c. are to faith, as the ſoule is to the body: *for as the body without the ſoule is dead, ſo faith without workes is dead:* Hence they gather, that faith is as the body, and that love and works are as the ſoule: therefore faith juſtifieth not, but works. *Object. 3.*

Answ. What meant by these words *Faith without works is dead.*

To this I answer; they take the comparison amisse: for the scope of it is this; as a soulelesse body is nothing worth, it is dead, and no man regardeth it; so is a workelesse faith: The meaning is not, that workes are as the soule, and faith as the body; but, as a man, when he lookes upon a carcasse, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth: so when wee see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

Object. 4.

But you will say, If wee bee not justified by works, to what end are good works required?

Answ. Why good works are required, seeing they justifie not.

I answer, there is end enough, there are motives enow: is not love a ground strong enough to bring forth good workes? When this objection was made to S. *Paul, Rom.* 6. If Grace abound, why may wee not sinne the more; for Grace aboundeth, as sinne aboundeth? hee might easily have answered; Except you doe good workes, you cannot bee saved: but he saith, *How can wee that are dead to sinne, live any longer therein?* That is, when a man is once in *Christ*, there will bee such a change wrought in him, that hee shall finde CHRIST killing sinne in him, and hee shall bee raised againe to newnesse of life, in so much, that he must of necessity doe it; there will be love in his heart, that will set him aworke, that will constraine him: therefore saith he, are you not baptized into *Christs* death? That is, when a man is in CHRIST, he is dead to sinne, as CHRIST died for him: so that,

1. They evidence our right in *Christ.*

that though there bee no ſuch motives, as for a man to get Heaven by his workes; yet upon the taking of *Chriſt*, there is a love planted in the heart, there is a change wrought in the heart, ſo that there is an aptneſſe in it to doe good workes; ſo that now a man *delighteth in the Law of GOD concerning his inward man*: hee deſires nothing more than to be imployed in it; *it is his meat and drink to doe the will of God*. Is not this enough to move us?

2. *God* rewards according to our works.

Againe, though good workes bee not required for Juſtification, yet this may bee a motive: *God* rewards us, he chaſtens and afflicts us according to our workes: 1 *Pet.* 1. 15. *Wee call him Father, that judgeth every one according to his workes*: That is, if our workes bee good, hee is ready to reward us; if wee faile, hee is ready to chaſtiſe us, as a Father doth his children: therefore let us *paſſe the time of our dwelling here with feare*. So that the Saints, after they are in the ſtate of grace, they may contract a kinde of guiltineſſe unto them, ſo that they may make their Father angry, they may feele many effects of his diſpleaſure, though they ſhall not loſe his favour for ever: and the more our good works are, the greater is our reward.

3. Good workes neceſſary, though not to juſtification.

Againe, we require good works of neceſſity as well as the Papiſts: we ſay, you muſt have good works, or elſe you cannot be ſaved; ſo that except you have repented, except you have love as well as faith, except there be a change of heart, *Chriſt* is not in you.

Answ. What meant by these words *Faith without works is dead.*

To this I answer; they take the comparison amisse: for the scope of it is this; as a soulelesse body is nothing worth, it is dead, and no man regardeth it; so is a workelesse faith: The meaning is not, that workes are as the soule, and faith as the body; but, as a man, when he lookes upon a carcasse, and seeth no life in it, no pulse, no motion, no sense, such a body is nothing worth: so when wee see a faith without motion, that hath no pulses, that hath no expression of life in it, such a faith is of no worth.

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Different rise of good works in Papists & us.

We require good works with the same necessity, onely they have a different rise, they rise from different grounds. When the Papists are asked, What should move a man to doe good works? They say, it is by way of merit, to get heaven; and that is it that maketh all their workes to bee of no worth. For, take any naturall man, he that hath the most impure heart, may not hee, to escape Hell, and to get Heaven, doe all the works the Papists require, and for the same end that they require them? May hee not give Almes, &c.? But to doe it out of love, that is a thing that no hypocrite is able to reach unto: And therefore wee say, that the meanest worke, even the *giving of a Cuppe of cold water*, is a good worke, if it proceed from love: whereas, take the faireſt work, that hath the greatest glory and splendour, though it bee a Martyrdome; if it come not from love, if it be not a fruit of faith, *If a man give his body to bee burned, and give all that he hath to feed the poore*, 2 *Cor.* 13. 1. if it come not from love, *God* accepts it not. So much for the third Use.

An hypocrite cannot doe things out of love to God.

Use 4. To labour to grow in faith and assurance.

The fourth Use that wee should make of it, is this: If nothing bee accepted, but that faith that is effectuall, wee should learne hence, that if wee will grow in ability to worke, if wee will grow in obedience, wee must grow in faith: for all efficacy must come from faith, for it is only the effectualnesse of faith that *GOD* requires. That is, if there bee any effectualnesse in man, that comes not from faith, *GOD* requires

requires it not: for it is the efficacy of faith which *God* requires. Therefore if we will be enabled to doe the duties of new obedience, labour to grow in faith, that must enable us to doe what we doe: if we have not the ground, all that we doe is in vaine. Therefore, when we find any coldnesse, any weakenesse in the Graces we have, any languishing; increase faith, and all other graces will grow. If you find you cannot pray, when you find your hands weake, and your knees feeble, that you cannot runne the wayes of *Gods* Commandements, strengthen your faith, labour to increase your assurance. When the branches are weak and withering, wee use to dung the root; so, in this case, labour to strengthen your faith: for that will enable you to do much; it is all in all.

What course to take in weakenesse of grace.

Simile.

This will be of much use to us in many cases. When a sin is committed, we should labour now to recover our selves out of that relapse. What is the way? By labouring to get assurance of the forgivenesse of it. Go to *God* to strengthen thy faith, that is the way to get out of sin.

Labouring to strengthen faith, of much use.
1. In getting assurance of pardon after sinne is committed.
2. In conflict with strong lusts.

If there be a strong lust that thou art to grapple withall, and which thou canst not get the victory over, the way is to go and increase faith, to increase assurance: for, the more faith is encreased, the more love, the more the heart is enclined to *God*: for faith turnes the bent of the heart from pleasures, and profits, from a desire of the praise of men, to *God*: So that, the more faith, the more ability there is to strive against the corruption that is in you.

Againe, if a man finde he wants patience, he

3. In want of graces.

wants thankfulneſſe, the way is not to looke on the Vertues, to reade morall Writers, but go and ſtrengthen thy Faith, and that ſhall enable thee to do wonders: otherwiſe we water the branches, and let the root alone.

How Miniſters ſhould build.

Thus ſhould we Miniſters doe, lay this maine foundation, to build up our hearers in this, and the reſt will follow. This *Paul* did, that was the great Maſter-builder, hee layes downe in all his Epiſtles, the foundation of Faith: in his Epiſtles to the *Romans*, to the *Epheſians*, to the *Coloſſians*, to the *Galatians*; and after that he deduceth particulars, and buildeth on it: So your maine buſineſſe is to conſider whether you have faith, to get aſſurance of that, and when you have that, then ſtrive againſt particular vices, and adorne your ſelves with particular graces: For, becauſe you labour not to have this maine grace, this root and foundation of all the reſt; I ſay, this is the reaſon why thoſe good motions that you have put into you by the Holy Ghoſt, thoſe motions that you have in the hearing of the Word, and the good purpoſes that you take to your ſelves, come to nothing, becauſe they have not faith for their ground.

Why good purpoſes in many come to nothing.

Simile.

That generall of Faith muſt goe before theſe particulars: Though the Plants bee good, yet, if the ground be not good, and connaturall, where they are planted, they will not grow. Therefore wee finde it ordinarily, that when men have reſolutions to give over ſuch and ſuch ſinnes, to leave ſuch and ſuch vices, their wicked compa-

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ny, drinking, gaming, and the like; it may bee it holds for a day or two, yet it comes to nothing; becauſe the maine foundation is not layd, they goe to worke without faith: when the ground is fleſh, and the work ſpirituall, how can it live? for every thing lives in its owne element; and theſe motions in them, are as the Fiſh is out of the water: and as the fire, when it is out of its place, dyes and is extinguiſhed: ſo theſe good purpoſes, when they are not particulars that ariſe from that generall of faith, they are in the heart as a thing out of its owne element, and therefore they periſh. Therefore when you have theſe purpoſes, know that they will come to nothing, if you take not the right courſe. Therefore labour to beleeve the promiſes, to be aſſured of ſalvation, that you are tranſlated from death to life, by an effectuall faith: when this is done, you ſhall finde that your purpoſes will hold, and till then, they are in vaine. *Simile.*

And ſo againe, this ſhould teach us, ſeeing all depends upon faith, when wee come to ſearch, to conſider what aſſurance we have, that ſo wee may goe the right way to worke. For commonly, when we conſider our eſtates, we looke what fruits wee have, what ſincerity hath appeared in our life, and if wee finde that weake, wee commonly conclude, that our faith is weake alſo; and ſo the weakneſſe of our ſanctification weakeneth our aſſurance; but wee ſhould goe another way to worke: When we finde a weakeneſſe, we ſhould goe to the promiſes, and ſtrengthen our aſſurance: *To look to faith in our ſearch.*

Two wayes to increaſe aſſurance.

aſſurance: for there be two wayes to increaſe aſſurance:

One is by the promiſes, the ſure word, on which faith is built.

The ſecond is by the fruits of ſanctification in our ſelves.

Simile.

Now, when we finde theſe languiſhing, wee ſhould goe to the firſt, and the other will be increaſed by it. Faith worketh in you ſanctification, and maketh you to beleeve the promiſe. As exerciſe begets health, and we are made fit by health for exerciſe: or as acts beget habits, and habits are means to exerciſe thoſe acts: So aſſurance, grounded upon the promiſe, it enableth, and inlargeth, and increaſeth ſanctification, and ſanctification increaſeth aſſurance: but firſt ſee faith, and then the other as fruits of it: If you finde a weakeneſſe in ſanctification, labour to ſtrengthen your faith, and that will increaſe it: for that is the ground of all.

FINIS.

OF EFFECTUALL FAITH.

The third Sermon.

1 THES. 1. 3.

Remembring your effectuall Faith, &c.

IN the fifth place; If nothing pleaſe *GOD*, if he accepts of nothing but what comes from effectuall faith; then wee ſhould learne hence to judge aright of our workes: for what workes ſoever we doe, they pleaſe *God* no further than hee ſeeth and findeth ſome faith in them. The Uſe before ſhewed us how to judge aright of our faith; this teacheth you how to judge

uſes. To learne to judge aright of our workes.

judge aright of all the workes you doe, that you doe not miſtake in them. For men are very apt to judge amiſſe of what they doe in this caſe.

There be many works that have a ſpecious and fair ſhew in the view of men, and perhaps in your owne opinion: But if there be not faith in thoſe workes, *God* regards them not: as, *Jam.* 2.22. when *Abraham* did that great work in offering his ſonne, (which was the greateſt work that ever he did, and the greateſt worke that is recorded in all the Booke of *GOD*) yet, ſaith the Apoſtle there, *Do ye not obſerve how faith wrought with his workes?* That is to ſay, if faith had not ſet him on worke to do this, if faith had not been the Spring to ſet this wheele in going, *God* had not accepted this. So, doe whatſoever you will, further than faith workes with you in all that you doe, *God* regards it not.

God accepts our works no further than he finds faith in them.

Therefore you ſhall obſerve in *CHRISTS* anſwer to the Woman of *Canaan*, in her earneſt prayer, in her comming to *CHRIST*, her fighting and ſtriving againſt the Divell, her tenderneſſe to her daughter, her holding out ſo long as ſhe did; all this *CHRIST* lookes over: But when he comes to give his cenſure of her worke, of her carriage; *Oh woman, great is thy faith*, ſaith he. That was it that ſet a great price upon her worke: *Matth.* 15.26,27. So, take the moſt excellent, the greateſt worke that can be performed, *GOD* ſets them at no higher a price than hee findes faith in them: hee weighs by that: ſo much faith as is in them, ſo farre hee accepts

accepts them, ſo farre hee regards them. Looke in *Hebr.* 11. you ſhall finde many glorious works ſet downe. All the great workes that *Sampſon* did, all the workes that *David* did, the workes that *Gedeon* did, the workes that *Baruch* did, the workes that *Moſes* did, and ſo along, you ſhall ſee there, that there was nothing in all theſe workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to ſee faith ſet you a-worke; and know, that as much faith as there is in any worke, ſo much *GOD* regards it, and no further. *Jacob* had done many good things, that pleaſed *GOD*, yet *GOD*, when he would put a marke of his favour upon him, when hee would call him *Iſrael*, when hee would change his name, it was for that great worke of faith, when hee prayed all night, when hee would not give over, when he would not let him goe, when hee prevailed with *GOD* by faith; now, ſaith *GOD*, *Thy name ſhall bee called Iſrael.* (As if hee ſhould ſay) Now I will put a name of honour upon thee. Why ſo? Not becauſe there was more in that work, ſimply conſidered, as it was a work: but becauſe there was more faith in it. And it muſt needs bee ſo: for *GOD* doth not as men doe, who accept the giver for the gift. (If a man come to you with a great gift, you will accept his perſon for it.) But *GOD* accepts the gift for the givers ſake: though the gift be never ſo ſmall, if the giver be ſuch as beleeves in him, if his affections be right, if he doe it out of a right ground;

God accepts the gift for the giver.

ground; that is, if hee doe it out of a ground of faith, he is accepted, whatſoever it be. Indeed otherwiſe, whatſoever we doe, we may call it by our owne name; wee may ſay, hee is a patient man, or hee is a temperate man, or theſe are workes of juſtice, or workes of temperance: But wee can never call it godlineſſe, except it riſe from faith, except it come from this ground; becauſe indeed it is not done to *GOD*. (Marke it) I ſay, further than a man doth a thing out of faith, he doth it not to *God*. For, to doe a thing out of faith, is nothing elſe, but when out of perſwaſion of *GODS* love to me, I doe this thing; meerely for his ſake whom I have choſen, to whom I give my ſelfe; one that I know loves mee; and therefore, though there were no reward for it, I would ſerve him. This is a worke of faith. Now, I ſay, this is properly godlineſſe. And therefore in 2 *Pet.* 1. when the Apoſtle had named *Patience* and *Temperance*, leſt wee ſhould miſtake, (as if hee ſhould ſay, There bee many Vertues of this nature amongſt men that belong not to *GOD*.) Therefore, ſaith hee, *Adde godlineſſe*, that is, Let it be ſuch as becomes a godly man to doe. Godlineſſe is that which is done to *GOD*; ſuch things, and ſuch qualities as have an eye and reſpect to him, ſuch things pleaſe him. What if a man ſhould doe never ſo much, if it pleaſe not *God*, it is loſt labour. It is ſaid, *Heb.* 11. 6. that *Henoch pleaſed God*. Marke how the Apoſtle reaſons: (ſaith hee) *without faith it is impoſſible to pleaſe God*: therefore, in that he is ſaid

To doe a thing by faith, what.

Godlines, what.

ſaid to pleaſe *GOD*, it muſt needs bee through faith. You know, it is ſaid, *Rom.* 13. *whatſoever a man doth, if it be not of faith*, and love, *God* lookes not to it; you know there can be no love without faith.

Conſider but how it is with your ſelves; If a man ſhould doe any thing for you, you know, he may have many other ends, he may do you many a great good turne; yet if you be perſwaded this comes not out of love to me, nor of true reſpect to me, you regard it not, whatſoever it bee. If it bee but a ſmall thing, if it bee done out of love, you reſpect it. So it is with *GOD*; workes that come from faith and love, (for thoſe I reckon to be all one) thoſe he reſpects wondrouſly. Therefore wee ſhould learne to judge aright of our workes; it will help us againſt that poſition of the Papiſts, and alſo againſt the common opinion of men.

Every man thinkes, that Almes-deeds, doing good to the poore, and doing glorious things, &c. that theſe are good works, when as common actions they exclude, as if they were not good works: But it is not ſo; we may doe the greateſt workes of this nature, and yet they may have no excellency in them at all.

We muſt reckon common actions in our callings to be good works.

Againe, the very ordinary workes of our Calling, ordinary things to men, ordinary ſervice from day to day, if it come from faith, if it bee done as to the *LORD*, he accepts them, and they are good workes indeed. This uſe wee ought to make of it: if *GOD* regard not any thing but faith

faith, wee ſhould not be deceived in our workes which we doe.

Uſe. To try if wee have faith.

Againe, If faith bee ſuch a thing, that no works are accepted without it, that no branch will grow, except it come from this root; if there bee no ſalvation without it, if it be a thing that is moſt profitable for us; If thou ſaiſt now, How may I know whether I have faith or no? I may bee deceived in it. When wee hang ſo much upon this peg, wee had need bee ſure that it bee ſtrong, and that it will hold us. I will therefore make this preſent Uſe, in ſhewing what the ſignes of this faith, and what the characters of it are, that you may learne to judge aright, whether that faith that ſets all the price upon your workes, be a right faith, or no: You may know it by this.

1. Triall: A ſecret perſwaſion of the Spirit.

Where there is a true faith, there is a ſecret perſwaſion wrought in the heart, whereby *God* aſſures you that hee is yours, and you are his; as you have it, *Rev.* 2. 17. *To him that overcommeth, will I give that hidden Mannah, and a white ſtone, with a new name written in it, that he onely knowes that receives it*: (that is) That is one thing by which ye ſhall know whether you have true faith or no: Have you ever had any of that hidden *Mannah?* (that is) Have you had ſuch a ſecret perſwaſion, which hath been as ſweet as *Mannah* to you, which you have fed on, as they fed on *Mannah*; which gives you life, as *Mannah* gave life to them? Onely he ſayes it is a hidden *Mannah*, it lyes not abroad, others ſee it not, but it is

Hidden *Mannah*.

Mannah

Mannah that your hearts ſecretly feed on. So that, wouldeſt thou know whether thou have faith? Hath *GOD* given thee ſuch a ſtone with a new name written in it? that is, the ſtone of abſolution: as the manner was among the *Athenians*, among the old *Grecians*; that the ſentence of abſolution was given by white ſtones, as the ſentence of condemnation was by blacke ſtones: So (ſaith he) *God* will give him ſuch a ſecret teſtimony that he is acquitted, that when hee is called in queſtion, (as they were, that they knew not whether they ſhould dye or live; in that caſe, if they had the white ſtone, ſuch a man was abſolved: So, I ſay) Hath *GOD* given thee ſuch a ſtone, with thy name upon it? Hath hee given you ſuch a ſtone as you know in the ſecret of your heart, ſuch as none knowes, but *GOD* and your ſelves? (that is) Hath he ever opened the clouds? hath hee ever ſhewed himſelfe to you? hath hee caſt a good looke upon you? hath hee *made your hearts glad with the light of his countenance in his Beloved?* (for ſuch a ſecret worke there is of the Spirit, by which *God* cheereth and comforteth the heart of a man:) that is his manner in working faith.

White ſtone what it ſignifieth.

After the Law hath beene a Schoole-maſter to a man, after there hath beene ſuch an inditement, that hee hath beene brought in queſtion of his life, when there hath beene a great ſtorme, then hee comes into the heart, as hee did into the Shippe, and all is quiet. I ſay, that is his manner, hee comes into the heart after ſuch a manner,

Gods manner of working faith.

manner, and ſpeakes peace to a man. Have you ever found this worke in your ſelves, that after much trouble and diſquiet within, *GOD* hath ſpoken peace to you, that hee hath ſaid to your ſoules, *I am thy ſalvation?* Not that that is abſolutely required, that there ſhould be ſuch a trouble going before: For although it be true, that he never ſpeakes peace, but when there hath gone ſome trouble, but when there hath gone ſome convincing of the Spirit before, which convinceth a man of ſinne; yet this you muſt know, that ſtill the promiſe is made to the comming, and not to the preparation. And therefore, if a man be at his journies end, it is no matter how hee came there. If a man finde that he bee in *CHRIST*, and hath had ſuch a teſtimony from his Spirit, though he have not had ſuch a worke of humiliation, as perhaps he expects, yet know that the promiſe is made to that. And if you have that which the promiſe is made unto, is not that ſufficient? It is true, as I ſaid, you muſt have it really, you muſt have it in good earneſt, there muſt goe alwaies a worke of humiliation before the teſtimony of the Spirit. But miſtake not: that turbulent ſorrow, that violent diſquiet of the minde goes not alwaies before. For example; Take two men, the one is arreſted, and condemned, and brought to the point of death, hee makes account of nothing elſe; A Pardon comes to this man, and hee is ſaved; there was great trouble went before, and hee was wondrouſly affected when the Pardon came: But now

A like trouble of Spirit in converſion not neceſſary to all.

Simile.

now there is another man that is guilty of the ſame offence, and he knows certainly that he ſhall be called in queſtion, and he is ſure to loſe his life, unleſſe his peace be made. Now before this bee acted, before that indeed he be put in priſon, before that indeed he be condemned, and before his head be brought to the block, he is certified that a Pardon is come out for him. This man knows his eſtate as well as the other, and he knowes that he had periſhed without a Pardon, as well as the other; and he makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Now, both theſe are pardoned, both are ſure of life: but there is a different manner of doing it. The one man was affected and much ſtirred before, he was put into a wondrous affright before: The other man is convinced of the danger hee is in, as well as hee, although hee bee not put to that extremity of ſorrow, though hee bee not brought to ſo neere an exigent as the other: So if a man be convinced of ſinne, if a man know in good earneſt, throughly, what the danger is, that hee muſt periſh, if hee have not his Pardon: Now, I ſay, if thou have ſuch a teſtimony, build upon it: For it is true, that *God* before hee comes in the ſoft voyce, he ſends a Winde before, that rends the Rocks downe, that brings downe the Mountaines there, ſo much as makes the way plaine, before hee can come in the ſoft voyce. I ſay, if the Mountaines bee broken downe (after what manner ſoever it bee) that is enough;

doe not ſtand on that; Be ſure of this, that if there come a ſoft voyce, thou haſt reaſon to beleeve that, whatſoever preparations were before, which are divers: for *God* workes ſometimes after one manner, ſometimes after another.

Soft voice, what

But now, what is this ſoft voyce? that I may a little further come to explaine that: for certainly, if he come in the ſoft voyce, that is, the voyce of the Goſpel, you are ſure. But what is it?

1. Part of the ſoft voice, a clearing of the promiſe.

I take it to be this. One thing is, when there is a clearing of the promiſe, (for the voyce is the very Goſpel it ſelfe:) Now when wee preach the Goſpel to men, and open the promiſes of ſalvation, and of life, if *God* doe not joyne with us now, and cleare them to you, by kindling a light within, that you ſee the meaning of them; except hee, I ſay, doe thus joyne with us, you ſhall not bee able to build upon theſe promiſes. Therefore, that is one thing that *God* muſt doe: For though it bee true, the Word is neare you, that you need not goe up to heaven, nor downe to hell to fetch it, (for ſaith *Moſes, the Word is neere you*, the promiſes are neere, *in your mouthes*, in the middeſt of you) yet, except *God* doe ſhew them, as cleere as they be, you cannot ſee them. As when *Jeſus* ſtood by *Mary Magdalen*, hee was neere enough, but till her eyes were opened, ſhee ſaw him not. So *Hagar*, the Well was neere enough to her, but till her eyes were opened, ſhee could not ſee it. So, when wee preach theſe promiſes, when wee lay them open as neere as wee can, as neere as may be, yet it muſt bee the worke

Though the promiſes are neere, unleſſe *God* clear them, we ſee them not

worke of the Spirit, to see the promises, to see them so as to beleeve them, and to rest on them. Therefore that is one part of this soft voice, to open the Gospel unto you. There is another, which is the immediate testimony of the Spirit, spoken of in *Rom.* 8. *This Spirit beareth witnesse with our spirits:* when *God* comes, and by a secret testimony of the Spirit, worketh such a perswasion in the heart, that he is a Father, that he is a friend, that he is reconciled to us.

Luke 24.

2. Part of the soft voice, the immediate testimony of *Gods* Spirit.

But you will say, this may be a delusion.

Object.

Answ. How to know the testimony of the Spirit from a delusion.

Therefore you must have both together: know, that they are never dis-joyned: *GOD* never gives the secret witnesse of his Spirit, hee never workes such a perswasion, such an immediate testimony, but it hath alwayes the testimony of the Word going with it; be sure to joyne them; be sure thou doe not sever them one from the other. So that, if you would know now whether you have faith or no, consider whether ever *GOD* hath spoken this to you, or no, whether ever hee hath wrought this worke in you. For faith, you must know, is wrought in this manner: The Spirit comes, and shewes *Christ* to you, and not onely shewes you his merits, not onely tels you that he will be a Saviour, not only tels you of a Kingdome that you shall have by him; but shewes you the beauty and excellency of *Christ*, it shewes you what grace is, and makes you love it, and then hee shewes you mercy: Out of this you come to long after *Christ*, and to say, I would I had him: a man comes to love

How faith is wrought.

Whence longing after *Christ* comes.

love him as the Spouse loves her Husband.

Now to this worke he addes a second: *Christ* comes and tels a man, I will have thee, he comes and shewes himselfe; he discovers himselfe to a man, and speakes plainly, (as in that place wee have often mentioned, *Job* 19.) and saith to him; I am willing to marry thee. When this is done on the Holy Ghosts part, and wee on our part come to resolve to take him, now the match is made betweene us, and this is faith indeed; when this worke is done, a man may truely say, *This day is salvation come* to me. Now thou art sure that all thy sinnes are forgiven, now faith is wrought in thy heart. Therefore if thou wouldest know whether thou have faith or no, looke back, reflect upon thine owne heart, consider what actions have passed thorow there: for that is the next way to know what faith is, to looke what actions have passed thorow a mans heart: a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne upon it selfe, to see what it hath done, which the soule of a beast cannot doe.

How to know whether faith be wrought in us.

A beast cannot reflect upon his actions as a man can.

Now let a man consider whether such a thing have passed or no; that is, (marke it) whether on *CHRISTS* part there hath beene such a clearing of the promise, that thou art so built, that, if an Angell from Heaven should come and preach another Gospell, if Saint *Paul* himselfe should bee living on the earth, and should preach the contrary, thou wouldest not beleeve

How to know that the promise is cleared to us.

beleeve him. Doſt thou ſee the Word ſo clearely, art thou ſo ſet upon the Rocke (as it were) that thou canſt ſay in good earneſt, as the Apoſtle ſaid in *Rom.* 8. *I know that neither principalities, nor powers, nor things preſent, nor things to come, nor any thing in the world, ſhall ever ſeparate mee from the love of God in Chriſt*, and that becauſe I have his ſure Word?

Againe, when thou haſt ſuch a ſecret impreſſion of aſſurance from his Spirit, which will not fail thee, when thou findeſt this on *Gods* part, and againe when thou findeſt this act on thy own part; when thou ſayſt, I have reſolved to take him, (for a man may know what hee hath done) I have reſolved to take him for my husband, I have reſolved to preferre him before all things in the world, to be divorced from all things in the world, and to cleave to him: This I know, theſe acts have paſſed on *Gods* part, and this I have done on my part; when thou findeſt this wrought in thy ſelfe, be aſſured there is faith wrought in thee: when the Law hath been a Schoole-maſter to thee, and when *Chriſt* hath ſpoken peace, and when thou art built upon him againe; conſider if this hath beene wrought.

The match betweene *Chriſt* and the ſoule reciprocall.

This is the firſt meanes to try thy faith: but becauſe this may be an ambiguous meanes, a man may be deceived in it; therefore faith doth ſhew it ſelfe by many other effects. And therefore we will adde to this (which is the very thing wherein faith conſiſts) other ſignes; and they are five in number.

Five ſignes of effectuall faith.

1. Hypocrites may have great joy and strong perswasion that they are forgiven.

First, a man must know that there may bee many delusions in this kinde, many Hypocrites may have great raptures, they may have great joy, as if they were lift up into the third heaven, they may have a great and strong perswasion that their estate is good. Satan is very apt to delude us in this kinke, to put a counterfeit upon us in stead of true faith; Therefore wee will not content our selves with this, but give other markes, that will not deceive. At this time you are to consider, you that come to the Sacrament, Is it not a maine thing to consider whether you have faith or no? What doe you here else? you have nothing to doe with *CHRIST*, you have no interest in him; and if you have no interest in him, what doe you with the Elements which represent his body and his bloud? And therefore you have cause to attend to it. First, therefore, if thou finde such a worke in thy heart, (for if thou conclude that there is no such work, thou needest not examine further, thou maist bee sure that thou hast not faith, but if thou hast such a work) if thou wouldst know whether it be really and truely, or whether it be a fancy, or delusion, consider:

1. Signe. True faith purifieth the heart,

First, if it be true, it purifies the heart: in *Act.* 15.9. saith the Apostle *Peter* there, *God hath put no difference betweene us and them, after that by faith he had purified their hearts.* So in *Act.* 26.18. *And thou shalt preach forgivenesse of sins to those that are sanctified by faith.* So that this you must take as a sure rule: If thy faith bee true, it purifies

fies thy heart, it sanctifies thee. And therefore you see faith and repentance are alwayes put together. Repent and beleeve: for they are never disjoyned. If thou finde the worke of repentance be not wrought throughly and soundly in thee, if thou finde thy heart not purified, if thou bee not sanctified, if there bee not a sanctified disposition in thee, be sure it is a delusion, it is not faith: or, if faith be (as you heard heretofore) a taking of *CHRIST*, not as a Saviour onely, but as a Priest; and not as a Priest only, but as a King too, it must needs be that there must be reall obedience, or else it is not faith, thou hast not taken him: If there be nothing but a meere assent, as the Papists affirme in another case; For faith is a taking of *CHRIST*, and a giving of our selves to him againe; so that there is a match, there is a Bargain, a Covenant betweene us, as he saith in *Hebr.* 8.8. *I will make a new Covenant with them.* Now a Covenant hath two parts: If *GOD* do this for you, you must doe somewhat on your part, you must love him, and obey him. As in a marriage, the Husband doth not onely take the Wife, but the Wife also takes the Husband. If faith be such a thing as this, there must needs be a generall reformation of the life, or else it is certaine thou hast not taken him.

Faith and repentance put together in the Scripture, why. True faith hath repentance.

Faith, what it is.

2. Obedience.

A Covenant, what.

3. Generall reformation.

Therefore know that as there is a *lively hope*, so there is a lively faith: and when it is said to bee a lively faith, it intimates, that there is another, that is a dead faith; that is, There is a kinde of beleeving, a kinde of taking *CHRIST*, a kinde

of giving a mans ſelfe to him: but yet, (marke it) ſaith hee, it is ſuch an one as breeds no life in thee. Marke, if thy faith bee ſuch a faith as hath brought CHRIST to dwell in thy heart, ſo as the ſoule dwels in the body, if it bee ſuch a dwelling in thy heart, that there bee life in thee: for *Chriſt*, when he dwels in us, hee acts the ſoule, as the ſoule acts the body: As the body now, when the ſoule is there, is able to move, is able to ſtirre, is able to doe any thing: So the ſoule of a man, it fals to the duties of godlineſſe, and new obedience, to all good workes; it is *ready* (as the Apoſtle ſaith) *to every good worke*; it is nimble and ready to goe about them, you are *alive to righteouſneſſe*. Hath faith ſo brought *Chriſt* into thy heart, that he lives in thee, as he did in *Paul*, that thou canſt finde and ſay truely, I am *dead to ſin, and live to righteouſneſſe?* That thou haſt *mortified the deeds of the body by the Spirit?* that thou findeſt another life working in thee? except thou canſt find this, it is not true faith: for true faith is ſuch as brings CHRIST to dwell in thy heart, and hee dwels there when hee revives thy ſpirit; as it is, *Iſay* 57.13, 14. *I dwell in the high Heavens, and with him alſo that is of a contrite Spirit, to revive the Spirit of the humble*; that is, he never dwels, but he gives life. And if thou finde not ſuch a life in thy ſelfe, conclude that thy faith is not good. And this you ought the more to marke, becauſe many thouſands ſeeme to take *Chriſt*, and to do much, and yet for all this, they have not life all the while.

Chriſt dwels in the heart, as the ſoule in the body.

Gal. 2. 20.

Take

Take two grafts, it may bee there is inciſion made in both, both may be planted, as you often ſee in plants, after they be planted, if you would know whether the grafting be true or no, if you come a while after, and ſee one of the grafts dead and withered, you ſay this grafting was not good, or the ſtocke was not good, ſomewhat was amiſſe: and if you finde it to bud, and that there be life in it, then you ſay it was grafted indeed, the grafting was good and right. So when a man comes and takes *CHRIST*, if thou ſee thou be grafted, if thou finde thy life to bee the ſame, if thou finde thou art no more able to pray, nor no more able to doe any duty than thou waſt before, that thou liveſt in thy luſts as much as ever thou didſt, thou haſt not that new heart, that new ſpirit, and that new affection which the Scriptures ſpeak of; be ſure then that thou art not grafted: for if thou wert grafted aright by faith, (for it is that which grafteth) there would bee life.

Simile.

How to know if *Chriſt* dwell in the heart.

Faith grafteth us into *Chriſt.*

When as the graft is taken out of the former Tree, it beares no more that fruit, but it lives, and beares another fruit: Therefore conſider if this bee ſo or no; and that is the reaſon of that anſwer of *Philip* to the Eunuch, in the 8. of the *Acts*, Ver. 37. The Eunuch profeſſed to beleeve, and would have beene baptized: Saith S. *Philip*, thou mayeſt, *if thou beleeve with all thine heart.* Thou maiſt thinke it is nothing; but it is a reſolving from time to time to give up thy ſelfe to be *Chriſts* ſervant, to take his yoke, to weare his Livery

Baptisme, what.

very and his Badge. Now Baptisme is but a seale to confirme and testifie this to thy selfe, and to the World, that thou hast given thy selfe to *CHRIST*: saith S. *Philip*, take heed to thy selfe; if it bee a false taking, thou maist not have him; but if thou beleeve with all thy heart, thou maiest bee baptized. So I say to men, there is a kinde of taking *CHRIST*: when a man takes him with some part of his heart, when he resolveth, I confesse it is good, I have a present disposition to it, it will serve mee for such a turne; I am affraid of Hell, it will deliver me from that; in such an exigent, in such a crosse, in such a trouble that will come upon me; it will free me from that: but this is not enough; but if thou beleeve with all thy heart; that is, when thou hast summed and reckoned all together, all reasons, and all objections to and fro, thou resolvest altogether to take him in all respects.

Taking *Christ* deceitfully.

To take *Christ* with the whole heart, what.

Againe, when all thy heart shall come in; that is, when the understanding of a man is fully perswaded of these promises, that they are true, and that it is best for him to take *CHRIST*; if the perswasion bee good, and the Will follow: for that you may take for a sure rule, there is no man that is fully perswaded, and convinced every way, that such a thing is best, but the Will will follow. If the minde be right, the Will will follow; and if the Will follow, be sure the affections will follow. For, if a man wils a thing in good earnest, and resolve, I would have it indeed, then his desires will come and bee earnest; and if hee be

When the understanding is throughly convinced, the will and affections follow.

bee in doubt, feare will come; and if any thing hinder, anger will come annd thrust away the impediments; and if he get the thing, there will bee rejoycing; and so all the affections will follow; and then certainly action and endeavour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busie, action and endeavour will bee answerable. Now, if thou take *CHRIST* with all thy heart, that there is no reservation, that it is not done by halves, then thou maist have him, and the fruits, and all the priviledges by him, so as thou shalt be saved by him. Consider whether this bee done, or no.

When we preach faith, you may see what it is in *Acts* 26. 17, 18. Marke what the message was that *Christ* sends to S. *Paul*, nothing but to preach faith; but what was that? Saith hee, *to turne men from the power of Satan, to God, to turne men from darknesse to light*: That is, to cause them to forsake their former wayes of darknesse, that they have been led into by the Divell, and to turn them to *GOD*, to seeke him. So that then a man is said truely to beleeve, when his heart is turned to *GOD*; that is, when a man before was given to this pleasure or to that pleasure and commodity, his heart was wedded to it, hee would have an estate in this world, and hee would have credit in the world, and hee would have place with men, and he would bee some-body in the flesh; his heart was set on these things, he would follow them.

To turne to God, what.

Now

Now faith is nothing but this, wee come and tell you that *Christ* is offered; if you will be content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans mind is turned the contrary way, and set upon *Christ*, this is such faith indeed, when there is this generall turning of a mans minde from these things. Therefore know, that faith in *Christ* and covetousnesse, cannot stand together. When thy mind goeth a whoring after thy wealth, what hast thou to do with *Christ?* That is not to take *Christ*. For, to take *Christ*, is to turne the mind from these things to seeke him.

Faith, & the desire of satisfying lusts, cannot stand together.

Againe, if thou wilt have praise with men, thou canst not beleeve and have that too; it is impossible. And so for any pleasure, for any lust, doest thou thinke to follow thy pleasure, to seeke that, to satisfie thy flesh, and to have *CHRIST?* No, it is another kinde of taking; and this it not done with that sleightnesse as they did, *Jerem.* 3. *You turned to me* (saith the *LORD*) *fainedly, and not with all your hearts*: but it is to turne in good earnest, to turne to *GOD* upon sound ground. Therefore now let us come to the examination of this.

Men deceived in the definition of faith.

Now, if wee were not mistaken in it, there would bee no question of this: wee thinke that faith is nothing but a perswasion that our sinnes are forgiven, a perswasion that the promises are true, a perswasion that the Scripture is true, a perswasion that *CHRIST* dyed for our sinnes: And thence it is, that men are apt to bee deceived

in

in it: if they tooke faith as it is in it selfe, a marrying of our selves to *CHRIST*, with all our heart and affections, when hee hath given himselfe to us, as in marriage, and we are given to him, in doing this wee should never bee deceived.

If thou wouldest know now if thy faith bee right, examine it as thou wouldst examine another thing. *Try faith as we do other things.*

If you take Wine, if you would know whether it be good Wine, if you find it flat and dead, if you drinke it, and it heates you not, it warmes you not at the heart, it quickens you not, it revives not your spirits; you will say it is naught, if it were good Wine, it would doe this. *Similes.*

If you come to looke on Plants, if you finde there no fruit, nor no leaves, you say, this Plant is dead.

So take a Jewell, and when it comes to the Touch-stone, or any way that you try it, you say, it is faire, but it is a counterfeit Jewell, it is a false Diamond, or whatsoever it be.

If you come to take a dramme of Physicke, if you take a Drugge, if it do not work. Take Leven and put into your Dough, if it sowre not the lump, you say, it is dead Leven, it is a counterfeit thing.

So I say, if thou finde not in faith this effect, this operation upon thy heart, that it workes not this generall change in thee, that it fires not thy soule with love to *Christ*, if thou finde not life in it, and that it bring forth such fruits, if thou finde it

it not grow, that it put another taſte upon the whole ſoule, that it leavens it throughout; know that thou art deceived, reſt not in it, caſt it away, get a right faith, ſuch as will not deceive thee. But I cannot ſtand upon this. This is the firſt ſigne of effectuall faith.

Digreſsion for application to the Sacrament.

Before I come to the ſecond thing, know this, (by the way) you that receive the Sacrament, That if you bee unworthy receivers, you cannot doe your ſelves a worſe turne, than to offer to come to the Sacrament without faith, to provoke *God* more, *to eate and drinke your owne damnation.*

Rules of examination before and after the Sacrament.

Now examine your ſelves by ſuch rules as this: If you have changed your life; if you have received it heretofore, and continue ſtill in your ſinnes. If you ſay, it is true, I have done it, I have returned againe to my gaming, I have returned againe to my ſwearing, to my looſeneſſe, to my company-keeping; but yet I had a good meaning, I intended it at that time: well, that is not enough. If thou hadſt faith, thou wouldeſt doe it indeed: doe not ſay, I had a good meaning; for, if thou hadſt faith, it would not onely worke a good meaning in thee, but it would worke power in thee to doe this, that thou wouldeſt be able to mortifie theſe affections, it would make a reall and an effectuall change in thee. Conſider, how faith doth it: faith takes *Chriſt*; when you have taken *Chriſt*, as ſoone as ever you have him, hee ſends his Spirit into your hearts, and the Spirit is able to doe all this, and doth, as Saint *Paul* ſaith, when he had

Where *Chriſt* dwels indeed, he gives power againſt ſin.

CHRIST

CHRIST once, *I am able to doe all things through Christ that strengthens mee.* So certainly, when thou hast *Christ*, as thou commest to take the elements of Bread and Wine, if thou hadst taken him indeed, thou wouldst be strengthened to doe all things, thou wouldest finde thy heart able to doe this, thou shouldest finde a change in thy heart, that thou wouldst doe it without difficulty, thou wouldst finde thy selfe turned and changed, thou wouldest have new affections, and a new life. And if thou doe not finde this, know that thou hast nothing to doe with the Sacrament, know it before hand, and know that thou hast had warning given thee, that thou receivest unworthily, and art *guilty of the body and bloud of Christ*; that is, thou committest such a sin as those did that killed *Christ*. Phil 4.12.

To be guilty of the body and bloud of *Christ*, what.

Quest.

Answ.

What was their sin that killed him?

They despised him, they mocked him, they knew him not to be *Christ*, they made no account of him; their greatest worke in killing him, was, they despised him, they mocked him: So thou commest and art bold with him here; it is a despising of *Christ*: if thou didst reverence him, if thou didst fear him, if thou didst tremble at him, if thou didst know him to bee such a one as hee is, thou wouldst not bee bold to doe it. And therefore, if thou wilt venture upon small grounds to go on in sin, and yet come and receive the Sacrament, the Apostle saith, *Thou art guilty of the body and bloud of Christ*: that is, thou committest a sin of that nature, and therefore look to it.

What was the great sinne in killing *Christ*.

Secondly,

2. Signe. A Spirit of prayer.

Secondly, if thou wouldst know whether thy faith bee true or no, consider whether thou hast this consequent of it, the Spirit of Prayer: for whersoever there is a Spirit of faith, there is also a Spirit of Prayer: that is, (marke it, and you shall see the reason why I deliver this to bee a signe of faith) Faith, you know, is wrought in us by the Spirit of Adoption. Now what is the Spirit of Adoption, but the Spirit that tels you that yee are sonnes? as in *Gal.* 4. 6. *So many as are sonnes, receive the Spirit of sonnes.* Now whensoever the Spirit tels a man hee is a sonne; that is, workes faith in his heart, the second thing that the Spirit doth, it teacheth him to pray: and therefore those words are added, that you cry *Abba Father*: that is, the Spirit never doth the one, but it doth the other; if it bee the testimony of the Spirit. And therefore this is the second signe: If thou have such a perswasion that the Spirit have spoken to thee, if thou wouldst know whether this bee a delusion or no, thou shalt know it by this: If thou have the Spirit, it will make thee able to cry *Abba Father*, it will make the able to doe two things.

Spirit of Adoption, what.

The Spirit of Adoption maketh us, 1. Earnest in Prayer.

First, it will make thee able to cry; that they shall be earnest prayers which thou makest; thy prayers shall be fervent; they were cold before, thou camest to performe lip-labour, thou camest to do thy duty, to performe it, perhaps, every day; but alas, what prayer was it? This shall make thee cry.

2. Bold and confident.

But againe, which is the maine, not onely so, but

but thou ſhalt ſpeake to him, as to a Father: that is, thou ſhalt goe to *GOD*, and looke upon him as one doth upon a Father, as one lookes upon one whoſe love hee is ſure of, of whoſe favour he doubts not, one that he knowes is ready to heare his requeſts. It may be thou haſt prayed before, but not to him as to a Father all the while; that is the worke of the Spirit; if it ever give the teſtimony of thy ſonneſhip, it will make thee pray fervently, and it will make thee pray to *GOD* as to a Father: that is to bee made able to pray.

Obj. But, you will ſay, every body can pray: Is that ſuch a ſigne, is that ſuch a diſtinguiſhing mark and character, to be able to pray?

Anſw. My brethren, bee not deceived in it: you muſt know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent prayer, in his owne eſteeme, and in the eſteeme of others, but this is not to pray. Prayer is the work of a ſanctified heart, it is the work of *Gods* Spirit. There is a double prayer, *Rom.*8. there is one prayer which is the voice of our own ſpirit: there is a ſecond prayer, which is the voice of *GODS* Spirit in us: that is, when the Holy Ghoſt hath ſo ſanctified the heart, when hee hath put it into ſuch a whole frame of grace, that the heart comes to ſpeak as it is quickned, as it is actuated and moved from *Gods* Spirit. Now, ſaith the Text there, *God knowes the voyce of his owne Spirit: for that makes requeſts according*

True prayer, what.

Prayer double.

The voyce of *Gods* Spirit, what.

ding to his will, he hears that prayer: But now the prayers which are made by the voice of our own ſpirit, he knowes not the meaning of them: that is, he heares them not, he hearkens not to them. Conſider whether thy prayer be ſuch, or no; conſider whether thy prayer bee the voice of *GODS* Spirit in thee.

Queſt. *Anſw.* How to know the voyce of *Gods* Spirit in our prayers. Wicked men come to *God*, as to a ſtranger, the Saints, as to a friend.

But thou wilt ſay, How ſhould I know that? Thou ſhalt know it by this, as I ſaid before, Doeſt thou come to him as to a Father? Another man prayes to *God*, it may bee, all his life, but hee comes to him as to a ſtranger; yea, ſometimes he may bee very earneſt, when it is no prayer, but when hee is put to an exigent, he may be earneſt, as a Theefe is earneſt with the Judge to ſpare him: there may be much earneſtneſſe, although this may be farre off from prayer. But canſt thou come to *GOD* as to a friend? Canſt thou come to him as to one whoſe favour thou art aſſured of? Canſt thou come to him as to a Father? Except thou canſt doe this, know that he regardeth not thy prayers.

One motive not to deferre repentance.

And this me thinkes now, when wee conſider, wee ſhould not deferre our repentance, and thinke with our ſelves, I will repent when I am ſicke, I will goe to *GOD* in the time of extremity. Well, it may be thou maiſt doe it; but alas, canſt thou come to ſpeake to *GOD* now as a friend, when as thou haſt beene a ſtranger to him, and hee to thee, all thy life? Certainely thou canſt not. And when thou commeſt and prayeſt earneſtly, when ſome great croſſe is on thee,

thee, in some great exigent, in the day of death, in the time of thy sickness; know, that though thou pray never so fervently, although thou adde fasting to quicken it, yet it is doubtfull whether it bee acceptable prayer at all in that exigent. The Scripture gives it another terme, in *Hos.* 7. 14. saith he, *You prayed not to me with your hearts, but you howled upon your beds*: it came not out of any love to mee, nor from any change of heart, it came not out of a holy disposition in you. Therefore you prayed not to mee, when you howled upon your beds: that is, as if hee should say, they were no more but howlings. Will not a Dog, or a beast, or any other unreasonable creature, when they are pinched, when they are in extremity, will they not cry, will they not mone for helpe? Your Prayers were no more, they were but howlings upon your beds. And what were they for? They were to bee delivered from the present affliction, they were to have Wine and Oyle in that great dearth that was upon them: And so in those cases, your earnest Prayers are but howlings upon your bed. And therefore thinke not that this is Prayer, be not deceived in it. And therefore it is the manner of the Saints, if you would know it, when they come to pray, they come boldly to *God*, they come boldly to the Throne of Grace, as the Apostle saith, *Eph.* 3. 7. *By faith we have boldnesse, and entrance with confidence.* Another man he prayes earnestly, but examine his heart, and hee must needs say, Indeed, *GOD* is a stranger to me, I cannot be confident;

Hos. 7. 14. opened.

Prayers of the wicked howlings.

it may be he heares mee, it may be he heares mee not. Whereas we are required to *lift up pure hands in every place, without wrath or doubting*; wee are required to come with boldneſſe. And know this, that if otherwiſe thou pray morning and night, if thou make never ſo many prayers from day to day, if thou be never ſo conſtant in them, *GOD* regards them not, hee takes them by weight, and not by number, not by labour, not by earneſtneſs, which is a thing that may come from the fleſh. If thy prayer come from his Spirit, he accepts of it, if not, be ſure it is no prayer, and if there bee no prayer, there is no faith.

Note.

3. Signe of faith: peace.

Thirdly, if thou wouldſt know whether thou haſt faith or no, conſider whether thou have peace: for faith pacifies the heart as well as purifies it, as the Apoſtle ſaith, *Rom.* 5. 1. *Being juſtified by faith, we have peace with God.* Now if thou wouldſt know whether thy faith which thou haſt be right or no, conſider if there bee peace there: Haſt thou that peace that paſſeth all underſtanding? You know now, if a man were in debt, and were ready to bee caſt into priſon, and ſaw not how he ſhould eſcape, and one ſhould promiſe him an hundred pounds, which would deliver him; if he beleeve this friend, he is full of peace and quiet: if thou beleeve thy pardon to be good, there will be peace.

Object. Anſw. True peace is that that commeth after Warre.

But you will ſay to mee, there is many a man hath peace, who hath no faith.

It is true: But I would aske this queſtion concerning this peace: Is it a peace that comes after Warre?

Warre? Haſt thou knowledge of that enmity betweene *GOD* and thee? Haſt thou had the ſenſe of it, and after this haſt thou been reconciled againe? Is it ſuch a calme as followed after a ſtorme going before? As I ſaid before, when it hath beene alwaies ſo with thee, when thou haſt had peace, and there hath beene no difference with thee, certainly this is not peace; this is a blind peace, when a man is at peace, not becauſe hee hath eſcaped the danger, but becauſe hee never ſaw the danger, becauſe hee ſaw not what danger there was. Hence it is, that many men, yea, many thouſands of men, live peaceably all their lives, and dye peaceably. Alas, the reaſon is, becauſe they were never acquainted with the Doctrine of Juſtification, and of Sanctification, they are ſtrangers to it; and hence it is that they dye with as much confidence as the beſt Chriſtians, they have no more trouble than holy men: for this is all one, to be ſure that I am free from a danger, and not to know it; both breed a like confidence.

Why many in an evill eſtate live and dye peaceably.

Note.

Againe, know that there may bee peace built on fancy, ſuch contentments as a man may finde in a pleaſant dreame, he is as ſtrongly perſwaded as the waking man: So, many Hypocrites that have had ſome trouble before, and come to have ſome peace after, they thinke it ſure, when it is built upon a falſe ground, and not upon the ſure Word. Therefore conſider whether it bee ſuch a peace as is well built, whether it bee ſuch a peace indeed that caſts out Satan, and thou findeſt

Unſound peace built on fancy.

some assaults made by him againe. For, be thou assured, if it be true peace, if Satan be cast out, he will not let thee alone, thou shalt be sure to have thy peace troubled, he will make many rebellions against thee by the flesh and the world: And therefore if thou finde all quiet, that there are no such assaults in thee, that there are no troubles or attempts made on thee, bee thou assured it is counterfeited peace: But still keep this, that if there be faith, there will be peace; that is, the heart will be at rest, it will be quiet, there will be a certaine security in *God*.

True peace is assaulted by Satan.

Instances.

See it in other things. Take faith in any thing else, and you shall see so much faith, so much quiet in you. For example, *Hannah*, in 1 *Sam.* 1. 18. when her petition was granted, that shee beleeved it; saith the Text, shee went away, and tooke meate, and *looked no more sadde*. That was an Argument that shee beleeved, she tooke meate, and looked no more sadde. Take *Moses* at the Red Sea, *Exod.* 14. you finde that the people were all troubled and disquieted, and that they knew not what to doe: But (marke how *Moses* carrieth himselfe) *Moses* was quiet, and stood still; he was not troubled: And why? Because hee beleeved, and they did not; if they had beleeved as well as hee, they would have beene at rest as well as hee. (Marke what hee saith) *Stand still, and see the salvation of the Lord*: and, the *LORD* will fight for you; and therefore feare not: As if hee should say, If you did but beleeve, you would bee at quiet, you would

would ſtand ſtill, you would not feare, you would not have your ſoules troubled. So, I ſay, ſo much faith, ſo much quiet. Looke upon *David*, in *Pſal.* 3. when he fled before *Abſalom*; ſaith he, *Thou art my Buckler, &c.* and therefore *I layd mee downe to reſt and ſleepe*; that is, I was as a man that ſleepes quietly. One would thinke that that was a matter that would breake a mans ſleepe, when he lay in that danger, that if *Achitophel's* counſell had taken effect, hee had beene deſtroyed: and yet now, ſaith hee, I layd mee downe and ſlept: as if he ſhould ſay, This is an argument of my faith, my heart is at reſt and quiet, ſo that I can ſleepe quietly without ſtirring. and ſo S. *Paul*, ſee how hee accounts it, how he behaved himſelfe, when *GOD* told him that hee ſhould appeare at *Rome* before *Cæſar*, hee knew that hee ſhould bee delivered from Shipwracke: and though forty men had bound themſelves with a curſe, that they would deſtroy him, and hee was told of it, yet hee made no great matter of it, but ſaid, *Goe and carry this young man to the Captaine.* So, conſider whether thy heart bee quiet, and reſt upon *God* or no: for ſo much faith, ſo much peace. As in particular, ſo in generall, for matter of aſſurance, know, that there is a double peace or aſſurance: One peace that ariſeth from the confidence in the creature, when a man thinkes hee is ſtrong in his wealth, when hee thinkes hee is at reſt. The other is from aſſurance in *GOD*; I know that hee will bee as good as his word; *I know whom I have truſted:*

2 A twofold peace.

Let ſecurity bee built on this ground, and the more ſecurity, the more faith. Therefore examine thy faith by peace. I ſhould adde ſomewhat more in this, and ſome other ſignes, which I muſt reſerve untill the next time.

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FINIS.

OF

OF EFFECTUALL FAITH.

The fourth Sermon.

1 THES. 1. 3.

Remembring your effectuall Faith, &c.

THE third character of Faith, which I named in the morning, but did not fully finish, is this; If wee have justifying faith, then wee have peace. In this wee should take heed. As it is a great mercy to have a true and sound peace; so to have a peace not well bottomed, is the greatest judgement in the world; when GOD gives up a man, that hee shall bee secure and at rest, that hee shall not

The third marke of faith, it brings peace.

Unſound peace a great judgement.

not have his mind occupied about ſinne, or about matters of ſalvation; I ſay, it is a ſigne that ſuch an one *God* hates: if it continue ſo with him, it is a ſigne *God* will deſtroy him. But yet peace of conſcience, upon a good ground, is a ſigne of faith; as I ſhewed in *Moſes*, *Hannah*, *David*, and the reſt. So farre we went in the morning.

How to try our faith and peace in the maine promiſes.

Now you muſt know, that all thoſe inſtances that wee brought you, that where there is faith, there is peace and quiet; they were not onely for reſemblance, to ſhew you, that as it is in thoſe other things wherein wee beleeve, ſo it is in the maine; (as you doe not beleeve any particular promiſe, except you have ſome quiet in your minde after it;) but likewiſe to ſhew you whether that peace be good or no, whether that faith be ſure or no. For if you beleeve the maine, certainly you will beleeve the leſſe. Therefore conſider with your ſelves, (wee will enlarge this ſigne ſo farre:) If thou wouldeſt know whether thy faith be good or no, whether thou have peace indeed concerning the maine; conſider with thy ſelfe, whether thou art able to beleeve thoſe promiſes which concerne thoſe particular things which thou haſt daily uſe of. For there are many promiſes which thou haſt uſe of continually in thy courſe: thou haſt every day ſome occaſion or other of truſting *GOD*: See in theſe how thou doſt beleeve, whether thou haſt peace; and know, that if thou have not peace in theſe, it is a ſigne thou haſt not peace in the maine. I will name but one place for it: Looke in *Phil.*4.6.

In

In nothing be carefull, but in all things let your requests bee made unto God: And then, saith he, *the peace of God which passeth all understanding, shall preserve your hearts & minds in Christ Jesus.* Mark the opposition: saith hee, *In nothing bee carefull*; when matters of trouble come, when crosses come, when great businesses come, wherein thou knowest not which way to turne the, (saith hee) in such a case be not thou carefull; doe the thing. thou must have so much care as to set thy head aworke, as to devise what to doe, and to set thy hand aworke to act it; but let there be no solicitude to disturbe and disquiet thy affections within. *Let thy request be made knowne to God*; then, *the peace of God which passeth all understanding, shall keepe thy heart and minde in Christ Jesus.* As if he should say, If thou be not able to doe this, it is an interruption of that peace, it is a contradiction to that peace which passeth all understanding, that keeps thy heart in communion with *Christ*: if thou bee not able to cast thy care on him for other things, that peace belongs not to thee. Where there is a secret intimation, Not but that men may have this peace, and be inordinately carefull; but ordinarily it is not so. He speakes not of such infirmities as the Saints are subject unto by distemper, but of an ordinary course.

Phil. 4. 6. opened.

What care required and forbidden.

Consider now, what thou dost for the things of this life: saith *CHRIST*, *Matth.* 6. *Oh you of little faith!* Why so? What was the signe of a little faith? Saith *CHRIST*, Doest thou thinke that he will *cloath the grass of the field, which to day is*,

is, and to morrow is cast into the Oven? Doest thou thinke that hee will provide for the *young Ravens that call upon him*, and wilt thou not beleeve that he will doe so for thee? If thou doe not beleeve this, thy faith is nothing. If thou beleeve little, thy faith is little. Consider that, consider how you carry your selves for the things of this life: doe you thinke that *GOD* will doe the maine, and will not doe the lesse? Doe you think that he will give you *Christ*, and will he not give you other things? The same faith that takes hold of the maine promise, is it not ready to take hold of the lesse, and to depend upon it? *GOD* is able to doe the greatest, and is hee not able to doe the lesse? Therefore, I say, in such a case, as *CHRIST* saith, *John* 3. 12. to *Nicodemus*, *If* (saith hee) *I come and tell you of earthly things, and you beleeve me not, how would you beleeve, if I should tell you of heavenly things?* So I say, if you will not beleeve *GOD* concerning earthly things, when hee promiseth these, how will you beleeve him for the greatest matters of salvation? How will you beleeve in him for the giving of *CHRIST*? How will you beleeve in him for the raising of you up at the last day? Therefore, consider whether you bee able to doe this or no: and know, that if there bee faith, if you have faith for the maine, you will have faith in particular cases.

He that trusts not *God* for earthly things, cannot trust him for matters of salvation.

As for example, to give you some instance: *Gen.* 24. 7. when *Abraham* had a particular occasion to send his servant to get a Wife for *Isaac*,

Instances of trusting *God* in particular cases

Isaac; saith the servant, *Suppose the woman will not come with mee*: See now what *Abrahams* answer was: *That God which tooke mee from my Fathers house, and hath made me many promises before*, (that is; *GOD* that hath done the greatest matters for mee, that hath promised mee the blessed seed, in which all the Nations of the World shall bee blessed; doest thou thinke hee will not helpe mee in such a particular?) *hee will send his Angel before thee, and will certainly give thee good successe.*

Consider what you doe in such cases as these: these are things which you have continuall use of; you are put many times to such exigents that you shall have somewhat to trust *God* for, and you will be tryed in it.

So likewise S. *Peter*, that trusted *GOD* for the maine, when it comes to the particular case, that hee is bid to *launch out into the deepe*, when he is commanded to draw out the Ship and to goe a fishing; although hee had no hope to doe it, hee trusted in those particulars, that *CHRIST* would not faile him: When hee bade him goe upon the water, hee trusted that hee would support him. Take *David*, see how hee trusted in *GOD*, how many occasions had hee to trust on him? As it is true for the maine; so for the particulars. So S. *Paul*, did not hee trust *God* for his maintenance? See in his Epistles, how careleſse hee was that way. So it is with all the Saines. Consider what you doe in these things: See whether your hearts bee at peace in these things,

things: whether you truſt in *God*, or no; ſo that your hearts are at reſt, that you can ſit ſtill, and commit your care to *God*; if ſo, it is a good argument that you reſt in him for the maine. So much for that.

4. Signe of effectuall faith, To hold out in cleaving to *Chriſt*.

The fourth ſigne or Character of faith is, To hold out: and that you ſhall ſee in theſe three branches.

To hold out implyeth three things.

1. To cleave conſtantly to *Chriſt*: which none can doe that take *Chriſt* amiſſe, as,

Firſt, when it ſhall cleave to *CHRIST* conſtantly.

Secondly, when it will take no deny all.

Thirdly, when it is content to wait in prayer, and not be weary and give over.

I ſay, if you would know whether your faith be effectuall, you ſhall know it by your holding out, whether it cleave conſtantly to *Chriſt*. If thy faith bee ineffectuall, (as you have heard the laſt day) it comes either from miſ-information, (you know not what *CHRIST* is, nor what it is to take him; you looke for other things from him: when you ſee what it is, if your faith bee not effectuall, you will goe backe:) or elſe you take him out of feare, or out of love to his, and not to him; or elſe out of falſe and ſlender grounds. Now if you would know whether your faith bee ſuch a faith or no, conſider if it hold out, if it cleave to him.

1. Out of miſ-information.

If thy faith come of miſ-information; when thou haſt experience of *Chriſt*, when thou ſeeſt what he requires at thy hands, when thou conſidereſt and underſtandeſt what hee puts thee to, there is an end, thou giveſt over.

If

If thy faith come of feare; as ſoone as the ſtorme is over, as ſoone as thoſe troubles in minde, thoſe diſquiets in conſcience are paſt, there is an end, thy faith cleaves to *CHRIST* no longer. 2. Out of feare.

If faith come out of love to his, of love to a kingdome, nothing but hell and heaven, and ſome preſent commodities that move thee; when better things are offered, that are more preſent commodities, there is an end of it. 3. Out of love to his, and not to him.

Againe, if it be out of falſe, ſlender, and ſleight grounds; when ſtronger reaſons and objections come, that faith ceaſeth likewiſe. But now then, when thou findeſt that thy faith holds out, when all theſe are paſt, when all theſe are taken away, when the feare is gone, when ſuch an offer is made, when all the objections are made that can bee, this argues that faith is ſound and good. Conſider therefore whether thy faith cleave faſt and conſtantly to *CHRIST*, or no; whether it hold out, when thoſe flaſhes and good moods will not; whether it overcome, when it is aſſaulted by the gates of Hell comming againſt it. That is, when a mans faith is good, it is built upon the Rocke, upon ſuch a Rocke, that if the Divell himſelfe, and Principalities and Powers come, with all their ſtrength, and all their wit, with all their temptations, and devices, if faith bee ſound, it will hold out, *the gates of Hell ſhall not prevaile againſt it.* The Woman of *Canaan*, ſhe had a ſhrewd tryall, when *Chriſt* tels her ſhee was a Dog; in plaine termes, and when 4. Out of ſlender and ſleight grounds.

when it came from *CHRIST* himſelf; and yet when her faith was good indeed, ſhee could not chuſe but ſhee muſt cleave to him, ſhe would not give over, there was a ſtrong faith that did knit her heart ſecretly unto *CHRIST*; there was the ground that ſhe held out, notwithſtanding all objections; although, it may be, ſhee knew not how to anſwer them, yet ſhe let not goe, and that was a ſigne her faith was good: So, conſider whether thy faith hold out when thou art put to ſuch tryals as theſe.

2. To take no denyall.

Againe, conſider whether thou wilt receive no denyall when thou commeſt and ſeekeſt to him; when thou commeſt to ſeeke favour at *GODS* hands, when thou commeſt to ſeeke forgiveneſſe of ſinnes; conſider whether thou art able to hold out, though hee deferre long before hee grant it. There is no grace that *GOD* gives, but hee hath tryalls for it afterward: Hee gives thee the grace of Patience; hee will put thee to it, thou ſhalt have ſome croſſe, ſome affliction or other.

If he give thee Love, he will do as he did with *David*, he will ſee whether thou wilt forſake him or no; he will make thee an offer of preferment, an offer of wealth, of praiſe, of ſomewhat or other, to ſee if thou wilt part with that for his ſake, or no.

If he gives us faith, hee often tryes us in this caſe, he denyes us long, he wreſtleth with us, as he did with *Jacob*, he makes many ſhewes of going away. Thus, we know, he dealt with *Daniel*,

as

as soone as he began to pray, the answer comes, that his request was granted; but *God* would not let him know so much; he lets him goe throough with the work, he lets him seek earnestly, and then hee reveales and makes it knowne unto him. So perhaps *God* intends thee good, but hee will put thee to the tryall, consider therefore if thy faith hold out in such a case.

Againe, when thou hast gotten an answer, perhaps, after thou hast gotten thine answer, thou must wait long before the thing it selfe bee given thee: Therfore consider if thou be content to wait for it; for that is the property of faith, to be willing to wait, as *David* often repeats it, *I waited upon the Lord.* You know, *Abraham*, how *God* tryed him that way; when he made him a promise of a seed, of a Sonne, you know how long he waited for the performance. So *Isaac*, he waited long before he had those two sonnes, *Jacob* and *Esau*. So *God* will put thee to it, to wait, it may bee for matter of justification; that is, hee will not shew himselfe, he will not speake peace unto thee, hee will not give thee a good looke; but yet he gives thee a secret strength that thou shalt wait, thou shalt not give over, thou shalt stay till hee speake peace; that is, till thou have comfortable assurance, till thou have the full testimony of the Spirit, as thou hast a secret testimony of the first working of faith. And so for matter of sanctification; It may be, *God* will suffer some strong lust to wrestle with thee, to contend with thee, as hee suffered in S. *Paul*: he will put thee to wait, before he

3. To be content to wait. Instances of waiting.

God puts his children to wait.

In Justification.

In Sanctification.

he will give thee victory over it. If thy faith bee good now, thou wilt consider that he hath sworn, he hath made an absolute promise, that hee will give the Holy Ghost to those that are in *Christ*, that no sin shall overcome them, or have dominion over them. If once thou come under grace, if thou have faith, thou wilt never giver over, but wilt bee content to wait and continue, still striving and wrestling with it, thou wilt never lay down the wasters, as a man that is overcome, as a man that is discouraged, as a man that is weary of the fight.

For deliverance.

And so for matter of deliverance; perhaps *God* will let a crosse lye long upon thee: if thou have faith, thou wilt not make haste, thou wilt be content to wait. *Hab. 2. The vision is for an appointed time, it will not lye*: Therefore, saith he, *wait, it will come, it will not stay*. That is, there is a certain time that *God* hath appointed for thy deliverance, before hee will give thee such a particular mercy; consider whether thou bee able to wait in such a case: for, if there be faith, (marke it) a man will be sure to wait, and not to give over: as in *Jam.* 1. it is given there as a signe that faith is unsound; they had so much faith as to come to *Christ*; but that was a signe that their faith was faulty, and unsound faith, that it was not able to wait to the end, but gave over.

Simile.

If a man were sure now, that such a man were in the house that hee must speake with all, hee will wait till hee come out, if he bee sure hee bee there. If thou be sure of *GOD*, if thy faith bee sound,

found, though hee doe not answer thee presently, in many particulars, yet thou wilt bee content to waite upon him. Therefore this will shew that many a mans faith is unsound, sleight, and uneffectuall, that they have so soone done, that they are ready to doe much in flashes, in some good moods, on a Sacrament day, it may bee, or in the time of sickneſſe, or when they are affected with some Sermon, or upon such an occasion; but, if thy faith were right, it would hold out, it would cleave to *CHRIST*, it would goe thorow with all tryals, thou wouldest receive no denyall, it would continue waiting upon him. This is the fourth signe.

Last of all, you shall know faith by the concomitants of it; and they are foure; Love, Hope, Joy, and Humility. If there be Faith, if thy Faith bee good, it will alwaies have Love joyned with it, as the Apostle S. *Peter* saith, in 1. *Pet.* 1. 8. *Whom though you have not seen, yet you love him.* And you know the place in *Galath.* 5. *Faith which worketh by love:* That is, Faith which begets Love; and such a love as sets a man on worke. But it is a thing that needeth no proving: you cannot deny it: you know how they are joyned together in the first to the *Corinthians*, Chap. 13. *Faith, Hope, and Love:* And it must needs be so, that if thy faith bee good, it will have love joyned with it. For, if thy faith be right, thou lookest on *GOD* as upon a friend, as upon a Father; now thou lookest upon *CHRIST*, as on one that is married to thee; thou lookest on him as upon one that

5. Signe of effectuall faith, the concomitants of it, which are foure.

1. Love.

loves thee, and hath given himselfe for thee. Now if thou see this, and art perswaded of this indeed, if thou thinke, and art perswaded indeed that hee loves thee, love will beget love, as fire begets fire. Therefore, if thou wouldst know whether thou hast taken *Christ* indeed, consider whether thou love him or no.

Object. But you will say, you love *Christ*, I hope there is no great question of that.

Answ. *Salomon* saith, Every man will make shew for fashions sake, of goodnesse, *but where can you finde a faithfull man?* So may I say of Love: Every man saith he loves, but where shall one finde one that doth love indeed? Therefore consider, doest thou love in good earnest?

Quest. You will say, How shall I know it?

Answ. It is not a place now to stand to give notes of Love: wee will onely shew at present, that Love is a sure companion of Faith, and that Faith is not good, if Love bee not there: But yet I say, if thou love him, thou shalt finde that in thine owne heart, thou needest not goe farre a for try all of that.

Tryals of love.

1. By the quicknesse. Love is the most sensible, the most quick, and most active affection of all others. Consider if thou love any creature, or any thing, any man or woman, dost thou not feele thy affections stirring in thee? dost thou not finde thy heart thus longing after them whom thou affectest: thou delightest to be in their company, in their presence, thou desirest to bee with them. So that, if a strangenesse grow betweene you at any time, thy

heart

heart is not at ease till all be right againe between you: So, doest thou love the *Lord Jesus?* Doest thou keepe his Commandements? Doth a man professe to love *God*, and cares not to vex him, and anger him?

Againe, Doest thou hate sinne? Doest thou thinke to love *GOD*, and not to hate that which hee hateth? If a man love *GOD*, he is holy and pure; and there is no man that loves the one contrary, but he must needs hate the other. There is no man that loves light, but he must hate darkenesse. If thou love *God* in his person, in his purity, in his holinesse, thou must hate sinne: and this hatred is generall; thou wilt hate all sinne, if thou hate any, and hatred will breed the destruction of a thing. 2. By hating sinne.

Againe, Doest thou love *GOD*? art thou willing to doe any thing for his sake? Doest thou reckon matters of greatest difficulty, easie to doe; as *Jacob* did make it a matter of ease because of love? 3. By doing.

Againe, Doest thou love the Saints, those that are like him, those that are of such a disposition as *GOD* is of? Shall a man say hee loves the purity and the holinesse of *GOD*; which hee hath not seene, which is hidden from his eyes, when he doth not love the holinesse and the purity that he sees in his Saints? For there it is taught in a visible manner in the creature, where you may see it more proportionable to you. It is a hundred times more easie to love godlinesse in the Saints, than in *God* himselfe, because hee is 4. By love to the Saints. It is easier to love holinesse in the Saints than in *God*.

remote farre from us, and they are amongst us, and are visibly seene. Therefore except thou love the Saints, which thou seest holinesse in; except thou seest thy heart inwardly, to love them with a naturall affection, as it were, that thou lovest them whether thou wilt or no, thou dost but pretend.

5. By the bounty of it.

Againe, Doest thou love *CHRIST?* Art thou willing to part with any thing for his sake? *Love is bountifull:* Thou sayest, thou lovest *God:* What if he will have some of thy wealth? What if he will have thy credit? What if hee will have thy liberty for his sake? If thou love him, thou wilt be content to doe it. Therefore, consider if faith hath begotten such a love in thee, so that thou canst truly say, *though thou hast not seen him, yet thou lovest him.*

2. Hope.

Hope distinguisheth the faith of christians from the faith of devils and reprobates.

The second concomitant of Faith, is Hope: If thou hast Faith, thou hast Hope. And this distinguisheth a Christians faith from the faith of Reprobates, from the faith of Devils, from the temporary faith that others are capable of: You know, the Devils beleeve and tremble: Hee saith not, The Devils beleeve and hope; for that they doe not. Hope is a property of Faith, where there is Faith there is Hope. Now you must know, that a man hath never faith to beleeve, but hee hath hope which makes him expect what he beleeves. If a man have a promise of so much money which hee needes, hee hopes for the performance of it, and quiets himselfe; when hee casts his thoughts upon it,

hee

he is as reſt: when a man beleeves it, hee hopes for it. Take an Heire that hath ſuch poſſeſſions, which is yet a Ward, and is young, he hath not the Land in poſſeſſion, but (marke) what hope hee hath; it is not a vaine hope, but ſuch a hope as puts other conceits in him than other men have, puts another faſhion upon his actions, it makes him neglect many good things hee would doe; hee will not bee of ſuch a calling, hee will not bee diligent: for hee hopes, hee makes account of it: See how ſuch things worke upon a man, which hee is not to have in ſeven or eight yeeres after, perhaps. So thou hopeſt for Heaven, it is not a vaine hope, but it is a hope that will make thee carry thy ſelfe after another faſhion, it will make thee ſo minded, that thou wilt have an eye to it; and every man that lookes on thee, may ſee that thou haſt an eye to it: So that Faith is accompanied by Hope.

But now you muſt not ſay, that if a man hope, therefore there is no feare mingled with it: for you muſt know, that a man may have Hope that is true and good, yet may have feare mingled with it. For this you muſt know, that if there bee nothing but hope, it is a ſigne that that Hope is not good. And therefore thou haſt ſo little reaſon to bee diſcouraged, becauſe thou haſt ſome feare mingled with thy hope; that thou haſt the more cauſe to hope, and to thinke that thy hope is good, becauſe there is feare mingled with it: for know, that there is a certaine ſort of men, that have neither faith,

Hope may be mingled with feare.

Non.

hope nor feare; as Atheists, that have some hope but no feare, as Devils and desperate men, that have some feare; but no hope; as presumptuous men, which have but a shadow of faith: But those that have hope, and feare mingled with it, those may rather hope that that hope which they have, is good; they may bee so much the more confirmed in it, because they have some feare mingled with it.

Therefore consider whether thou have hope or no: Consider in what manner it is joyned with faith, When thou beleevest that *CHRIST* is thine, that Heaven is thine, that thy sinnes are forgiven, and that thou art a sonne of *GOD*: but these things thou hast not yet, thou art as any other man, there is no difference betweene thee and them, thou hast no more in possession than other men that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds up thy head, as it were, that though you have nothing at all for the present, yet that Hope will comfort you, that though you have troubles, and crosses, and a thousand things more, to obscure and blot your faith, and the waves goe over your head, that you are ready to be drowned, this Hope holds you above the water, and makes you expect with comfort that which is to come: and not so onely, but, I say, it is a *lively hope*, a hope that sets a man a-worke, a hope that purgeth him. For, you know, that which a man hopes for, hee will endeavour to bring it to passe, it is such a hope as will not faile

The property of hope.

faile you, but will continue as well as faith it ſelfe.

Thirdly, the third concomitant of Faith is Joy: *Romanes* 15. 13. *The God of hope fill you with joy, through beleeving.* If you have beleeved, you have Joy. So in the firſt of *Peter*, chap. 1. verſ. 8. *In whom you have beleeved:* (ſaith hee) *Whom, though you have not ſeene, yet you beleeve in him, and joy with joy unſpeakeable and glorious.* (As if hee ſhould ſay) If you beleeve in him, you ſhall know it by this, Whether doe you rejoyce in him, or no? Conſider, that where there is Faith, there is Joy. And it muſt needes bee ſo: As you know, hee that had the Pearle, *went away rejoycing*; and, *the Kingdome of God conſiſteth in Joy, and Peace, and Righteouſneſſe.* And therefore, where there is Faith, there certainely is Joy. And therefore conſider, and examine thine owne caſe: Haſt thou this rejoycing in *Chriſt?* this rejoycing in the Doctrine of Juſtification, and forgiveneſſe of ſinnes? If wee ſhould examine mens faith by this, wee ſhould finde that there is but a little Faith in the World. Examine your ſelves, you that now heare mee, that heare this Doctrine of Faith; it may bee it hath beene burthenſome unto you; it may bee it is a thing you care not for; To heare of Juſtification and forgiveneſſe of ſinnes, they are things, at the leaſt, that it may be, you take no great paines for; you doe not ſtudy them, you doe not prize them much: but, if you were forgiven indeede, you would prefer it before all other joy, it would comfort

3. Joy.

comfort you above any thing. If you would say, what you would heare above all things else, you would heare of matter of forgivenesse. A man now that hath knowne the bitternesse of sin, and afterwards comes to the assurance of forgivenesse, (that is) to have Faith indeed, I say, hee will rejoyce in it above all things else: all worldly joy would be nothing to it. Therefore consider whether thou have such a faith or no; if thou have not, certainly thou hast not faith; and it is a sure signe that will not deceive you; There is no man that hath it, that hath not faith, and wheresoever there is faith indeed, there is extraordinary great rejoycing in *Christ*.

Object. But you will say, Many a man may have Joy; the second ground *received the Word with joy:* and those that followed *John* the Baptist, *rejoyced in his light*: and in *Heb.* 6. the Apostle saith, *They have tasted of the good Word of God*, they have tasted with sweetnesse; that is, they have had Joy in it.

Answ. It is true, wee confesse there is a false Joy: and therefore, if thou wouldst know whether the joy which thou hast bee good or no, consider these three things.

Tryals of joy.

1. It holds out in tribulation.

First, consider whether thy joy hold out in tribulation or no. Therefore the Apostle addes, *Rom.* 5. 3. *Not onely so, but we rejoyce also in tribulation.* As if hee should say, Those that are hypocrites, those that have a false faith, there may bee much rejoycing in them for a while, but wee rejoyce in tribulations; yea, we not onely rejoyce in

in tribulations, but our joy is encreased by them, they are as fuell, they adde to our joy: as in *Act.* 5. *The Disciples went away rejoycing, because they were accounted worthy to suffer for Christ.* Whereas the second ground, when persecution comes, there is an end of their joy. Therefore consider whether thy joy will hold out or no.

Againe, consider the greatnesse thereof: you know those words are added, 1 *Pet.* 1.8. *Rejoycing with joy unspeakable and glorious.* If it be right Joy, it will bee such a great Joy, it will exceede all other, it will bee like to that *joy in Harvest*, as *Esay* speakes, it will bee a Joy unspeakable for the greatnesse of it; such a Joy, that at the least is so great, that whatsoever comes, yet it exceeds it. The other temporary Christian may have joy, but it is not so great, but some other joy will come and overcome it, and drowne it, and put it out. 2. It is great.

Therefore, in the second ground, as their humiliation was sleight, so was their faith, they had a little humiliation for their sinnes, and they tooke *Christ* in a more remisse manner. And as their Faith was, so was their joy, all sleight. But now, when faith is sound and good, that Joy is accordingly great, it is a great Joy, that at the least overcomes all other; that, take what joy you will, if a man could have an earthly Kingdome here, if a man could have as great pleasure here, as mans nature is capable of, if hee had never so much praise and glory of men, (these things we naturally rejoyce in) a right Christian, that

that hath faith indeede, will not ſo rejoyce in theſe, but that he will rejoyce in *CHRIST* above them. If thy joy therefore be ſo great, that it overcome and exceed all other, be ſure that joy is good. But yet wee muſt have one thing more in joy. In whom, though you have not ſeen, yet you joy with joy unſpeakable and glorious: That is, if it be ſuch a joy as is right indeed, which is a teſtimony of faith, that it is a ſigne thou beleeveſt, if a joy that is glorious, it is a joy that is glorious and ſpirituall. Now an hypocrite may rejoyce, he may rejoice in *CHRIST*, he may rejoyce in the Kingdome of *GOD*, and the aſſurance hee hath of it, and he may rejoyce in the hope that he hath that his ſinnes are forgiven; but all this while hee rejoyceth after a carnall manner: as, you know, a man may rejoyce in ſpirituall things after a carnall manner, as a man may rejoyce in a carnall thing after a ſpirituall manner. Therefore the joy of hypocrites, when it is at the beſt, it is but a carnall joy; there is ſomething there that his fleſh is able to rejoyce in, it may bee hee had ſome feare and terrour in his conſcience, and after this comes a perſwaſion perhaps that his ſins are forgiven him, and that hee is in a good eſtate; that ſame fleſhly feare and griefe before, that worldly feare and griefe will have a joy anſwerable to it, a naturall joy; and yet it may bee great, it may be a great flaſh of joy; that may be as a land-flood, make a great ſhew, which becauſe it hath no ſpring, is ſoon dryed up; but it makes a great flaſh: and therefore in that, *Heb.6. They*

Note.

3. It is ſpirituall.

Hypocrites joy is carnall.

Simile.

Heb.6. opened.

taſted

tasted of the good Word of God, and of the powers of the world to come. I take this to be the meaning of it, (not as it is commonly interpreted, That an Hypocrite may taste of the good Word of *God*, and of spirituall priviledges, he may taste of them, but not drinke deepe of them, but this is certainly the meaning of the place,) They tasted some things in the good Word of *GOD*, which was sweet to them. Now, in such men there is nothing but flesh. (Marke) If a temporary Christian beleeves for a time, he hath ineffectuall faith, in such a man there is nothing but flesh. That conclusion must bee set downe: and if there bee nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that suite with it selfe. What shall we say then? There is somewhat in him that picks out, that in these spirituall comforts, in these spirituall blessings, in this good Word of *God*, he pickes out that which suits with his flesh: That is, such a carnall man may bee able to rejoyce in the Word. Doe you not think, that such a good Word of *GOD* may make carnal men rejoice in it? May he not taste such sweetnesse, as to take upon him the profession of Religion, and to bring forth fruit, and to hold out long? No doubt there is. Are there not such things in that which wee propound in the Gospel? To tell men of a kingdome of salvation, of the Love of *GOD*, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man unregenerate, may hee not see and rejoyce in

What meant by tasting the powers of the world to come Heb. 6.

in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy Joy bee right; If it be a signe of faith, if it be good and sound, if it bee a Joy that is spirituall and unspeakeable; that is, if it be a Joy that is so great, as that it exceedes all other joyes; if this Joy doe but hold out in tribulation, it is a certaine signe thy faith is good.

4. Humility.

Now, last of all, the last concomitant of faith is Humility. If thy faith bee right, it will bring that with it; to make thee humble and vile in thine owne eyes: For what is true faith? It is that which brings *CHRIST* into the heart, as you have heard oftentimes; that which knits *CHRIST* and the soule together, it is that which causeth him to come and dwell with thee. Now whersoever *CHRIST* comes to dwell, hee comes with a light, hee shewes the creature his vilenesse, hee makes a man see his sinne, hee makes him see what creature he is; whereas another that hath great hope, and professeth that hee hath much assurance, his heart is lifted up, and not cast downe. Such are not men which think themselves vile, and naked, and miserable, but they thinke themselves better than other men, they are forwarder than others in any thing, they thinke other men are not like them. And therefore they are ready to bee more bold and venturous in any thing, they are ready to take up opinions, they are ready to strike out this way or that way. But now a true Christian is humbled

with

with it, beccause when *CHRIST* comes into the heart, he makes a man to see his vileness. As you know, when *GOD* drew neere to *Job*, when he came neare him indeed, then *he abhorred himselfe in dust and ashes*, then hee saw what a one hee was, he saw not before, he thought the contrary, but when *God* drew neere indeed, that made him manifest.

When *Christ* comes into the heart, a man is vile in his owne eyes.

So it was with *Isay*, when he saw *God* upon his Throne, and the Angels about him, when he saw his holinesse, then, *Woe is me, I am undone, because I am a man of polluted lips*: Hee was so before, but when he drew neere to *God*, he saw it.

Isay 6.

So *Peter* said, *Depart from me, I am a sinfull man*, when he saw *Christ*, when *Christ* came neere him, when hee manifested himselfe in his Divinity, that he saw *God* in him; for so he did by that miracle that amazed *Peter*, and cast him downe, and made him see what he was. So *David*, when *God* drew neere to him, and promised to *build him an House*, to give him an House that should bee eternall, to give him the *Messiah*, whose Kingdome should never end, (for that is included in the giving him a Kingdome for ever, and an House that should have no end:) when *GOD* vouchsafed him so great a favour, we see, *David* was never so cast downe as then in the sight of his owne vileness, hee was never so little in his owne eyes, hee never said so much as hee said then. Now, (saith he) what is *David? What am I, or what is my Fathers House, that thou shouldst regard me thus, that thou shouldst bring me hither-*

to?

to? This is *Gods* manner, when he comes into a mans heart, when he ſpeakes peace indeed, when faith is a right faith, that brings *Chriſt* to dwell there; I ſay, it makes a man exceeding humble. Therefore the Spirit of Chriſtians is a meek Spirit, they are humble and gentle, they are little in their own eyes. Conſider whether thou haſt ſuch a diſpoſition bred in thee, or no: it is a ſigne thy faith is good, if there be; if there be not, it is a ſign thy faith is not true. So much for the ſignes of faith. I make haſte, becauſe I have one uſe more to adde.

uſe 7. To act & exerciſe faith, or to ſet it on work.

If nothing bee regarded of *God* but effectuall faith; that is, if that bee the vertue of faith to bee effectuall, or elſe it is nothing worth, then wee ſhould learne hence, not to let that be wanting to our faith, which is the excellency of it, which is the vertue of it, which is the proper quality of it. As, if it bee the vertue of a Horſe to goe well; If it bee the vertue of a Knife to cut well; If it bee the vertue of a Souldier to fight well; or whatſoever you will inſtance in, whatſoever vertue it bee, or whatſoever thing, you labour to finde that in it, whatſoever be wanting; (for every thing hath ſome proper excellency, ſome ſpeciall vertue wherein the thing conſiſts.) Now to be effectuall, to be working, to be operative, if this be the vertue of faith, (as it were) if this be the character and excellency of faith; Let not this therefore bee wanting in faith. What is that then thou ſhouldſt doe? Uſe thy faith, ſet faith a work, live by it.

You

You will say, This is more than I can doe, this is *Gods* action, he must set faith a worke, and worke this in me. *Object.*

I say, thou art able to doe this of thy selfe, when thou hast faith once. I speake to those that have it: and this exhortation is to you. If you have faith, use it: many have it, that doe not use it. This is a thing that you are able to doe: For though *God* worke in you all the worke of faith, as it is received; yet know, hee doth not worke in you onely, but by you; hee makes you instruments: you are not as dead instruments, but as living instruments, to move of your selves. It is true, that before you have faith you are able to doe nothing; but when you have it once, then you are able to use it. Before a man hath life, hee is not able to stirre, but when he hath life once, then hee is able to move and stirre himselfe, for there is life there. When the Lampe is once lighted, you know you may feed it with the Oyle, and if you put more Oyle to it, you shall have the greater flame: There is light, and you may increase it; indeede the difficulty is to light it; and that is *Gods* worke; hee kindles the first fire, hee workes faith in the heart: But now, when thou hast it, learne to use it. Doest thou thinke a necessity lyes upon us to use other Talents that *GOD* hath put into our hands, and will he not require that thou shouldest use the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not hee call thee to an account for it? What folly is it, (my bre-

Answ.

Those that have faith, are able to use it.

Simile.

Simile.

Motives to set faith on work.

thren) you have faith, which is so excellent a Grace, able to doe so great things as it is, and yet you will not use it. There are many Christians that have faith indeed, and yet will not set it on worke. How great things would it doe, what a reward would it bring? As *Aristotle* saith of habits, That if a man have no more but a habit, and use it not, there is no difference betweene the wisest man and a foole; for what are habits for, but for action? what is the Tree for, but for fruit? The habit serves but for the act; and this is, according to the judgement of Scripture, in *Rom.*2. *GOD* rewards not men according to the habits they have, but according to their workes. Therefore thinke not that thou shalt be rewarded according to thy habits of faith which thou hast, though it bee true, that that sanctifies thee, but *God* doth reward us according to the use of our faith, according to the works that our faith doth bring forth, according to the efficacy of our faith. It is true, the taking of *Christ* is one worke of faith, thou shouldest set it aworke to doe that; and besides that, all the workes of sanctification are all works of faith; all thy life long, every houre thou hast somewhat for faith to doe. Set thy faith aworke, and thy reward shall be accordingly.

Habits are for action.

God rewards not according to habits, but according to workes.

And againe, if thou use not faith, thou shalt have little enough of it; the using of it, is that which strengthens faith. It is *Gods* usuall manner, when hee gives faith to a man, to give him exercise, to keep his Faith breathing, as it were; hee

Want of using faith makes it weake.

hee will bee ſure to have ſomewhat wherein hee will put him to it, ſome tribulation, hee will put fire to it, to cleanſe it. And therefore wee ſhould learne to make uſe of our Faith, to ſet it on worke.

It is a generall Rule in all things, and as true in this, If a man have an eſtate, what is hee the better to have it, if he do not uſe it? To have a friend, what is a man the better, if hee doe not uſe him? Shall a man be a Favorite of a Prince, and get nothing by it? Faith makes a man a Favourite of *GOD*, a friend to *GOD*; and will you make no uſe of *God*? It is that which he expects at your hands; will you have *God* in vaine? Shall hee bee your *God*, and will you make no uſe of his power, of his wiſedome, of his ability to hold you up, to helpe you upon all occaſions? You ſhould make uſe of him; all that is his, is yours, if you make uſe of it by faith. Faith gives us intereſt to all that *God* hath.

Againe, ſhall men have ſuch priviledges as wee have by faith, and ſhall not wee comfort our ſelves by them? What is it for a man to have great eſtates, great Titles of Honour, and Houſes, and Lands, if a man doe not thinke upon them, that theſe conſiderations may cheere him? Wee ſhould doe ſo with faith, this is the uſe of faith.

Againe, if faith bee uſed, it is able to doe much for us; if it lye ſtill, it will doe nothing. You know what they did *Heb.* 11. They having faith, it made them doe that, it was but the uſe of their faith: So it is with us; Looke how much Faith enables to doe much.

thou useſt thy faith, ſo much thou ſhalt be able to doe. Therefore *Chriſt* ſaith, *Be it according to thy faith*: that is, not according to the habit of thy faith, that lies dead, as a Talent wrapped up there; but, bee it unto thee according to the uſe of thy faith. If thou ſet faith on worke, it will bee able to do great things, it will be able to doe wonders, it will be able to overcome the world, it is able to worke righteouſneſſe, it is able to prevaile with *GOD* and men, it is able to go through the greateſt matters.

Queſt. Anſw. But, you will ſay, How ſhall I uſe it?

How to uſe Faith. That is the thing indeed which I purpoſed now to have ſhewed, how faith muſt be uſed, how we muſt live by faith: I ſhould have ſhewed how you ſhould uſe it.

1. In comforting our ſelves. First, in comforting our ſelves; for that is one uſe of faith: thou ſhouldeſt ſet it aworke to fill thy heart with joy, out of the aſſurance of the forgiveneſſe of ſinne, and of the priviledges which thou haſt by *Chriſt*. When a man hath faith, and finds his heart no more affected than other mens, hee findes no rejoycing there more than ordinary; Now ſet faith on work, learne to beleeve, and that throughly.

Gal. 3. opened. First, ſet faith on worke to beleeve, to *truſt perfectly*, as the Apoſtle ſpeakes, *Gal. 2. in the grace revealed by Jeſus Chriſt*: truſt perfectly; that is, thou ſhouldeſt beleeve the full forgiveneſſe of thy ſinnes: thou muſt not beleeve it by halves, ſo that there ſhould bee a diſtance, as it were, betweene *God* and thee, ſome odde ſcores unacquitted,

quitted, uncroſt; but thou ſhouldeſt beleeve ſo, *that thy joy may bee full*, thou ſhouldeſt beleeve throughly that thy ſinnes are forgiven, that all are acquitted, thou muſt not limit *GOD* in his mercie at all, as thou ſhouldeſt not limit him in his power. Thus a man ſhould ſet faith on work, that he may bee able to ſay, *My beloved is mine, and I am his.* I know there is a Match made betweene us. For unleſſe you lay this ground, a man ſhall not rejoyce. This is all, therefore now uſe thy faith. If Satan now come, and tell thee of ſome ſinnes, and of ſome circumſtances of thoſe ſinnes, and of ſome wants in thy repentance and humiliation, what ſerves faith for now? What ſerves all this for that you have learned here concerning the Doctrine of Faith, but to teach you that theſe ſhould bee no ſcruples, you ſhould beleeve, and that perfectly? When this is done, that you ſee there is a Match, a Covenant made betweene *God* and you, now you muſt know, that all that *Chriſt* hath is yours; whatſoever hee hath by Nature, you have it by Grace. If hee bee a Sonne, yee are ſonnes; If hee be an Heire, yee are heires; and when yee have done this, then conſider all the particulars of the wealth of a Chriſtian, that all is yours, *whether it be Paul, or Apollos, or the world, &c.* Theſe things we have often ſpoken of, you ſhould run through and conſider of them: If a man will conſider that he is a King, that the world is his, that whatſoever is in *Chriſt* belongs to him, and oweth him a good turne, and will doe it at one time or other;

John. 16.

when hee conſiders all the precious promiſes. A man reckons his wealth not onely by his money which he hath lying in his Coffers, that he hath preſent, but by Bils, and Bonds, and Leaſes, &c. See how many promiſes thou haſt, there is not a promiſe in the Booke of *God*, but it is thine; ſet thy faith on worke to conſider this, and to rejoyce in it; ſet faith on worke ſo to ſee them that thou mayeſt rejoyce in them, and weane thee from the things of this world, not to regard them; for they are ſmall things, of no hold. Shall a King regard Cottages and trifles? No, if thou thinke in good earneſt that thou art ſuch a man, why doeſt thou regard trifles? Thou ſhouldeſt doe this; when other men reckon their Lands, and their Houſes, and their Friends, a Chriſtian reckons he hath *God*, hee hath many good works in ſtore, he hath ſo many *precious promiſes* laid up *in the Land of the living*. Set thy faith on worke thus, not onely to rejoyce, but to bring in a holy magnanimity, anſwerable to ſuch a condition; and let not Faith give over till it have brought thee to this. Certainely, a man that beleeves hee is a King, hee will have another ſpirit: for there is no other reaſon wherefore it is ſaid *Saul* had another ſpirit, but that when hee came to bee a King, he had a ſpirit anſwerable. When thou beleeveſt theſe priviledges, when thou ſetteſt thy Faith on worke to beleeve indeed, to beleeve them to be reall things, and not fancies, and notions, there will be bred a diſpoſition anſwerable, a carriage and ſpirit ſutable; thou wilt not admit of

Simile.

Faith makes a man regardleſſe of earthly things.

of things that are unfit for such a person, thou canst not doe it; but as one that is a Prince, that hath those hopes actually, hee cannot admit of thoughts that other men have; no more can a Christian, when hee is borne from above by the *immortall seed*, there is such a disposition wrought in him, that, if hee will set his faith on worke to beleeve these things, he shall not be able to admit of those base things which hee did before, and which others doe.

Againe, if a man set his faith aworke to beleeve these things, hee would bee able to use the World as if he used it not, hee would not care for losses and crosses, he would not grieve for them, as one that is not able to beare them. Thus wee should learne to set faith on worke, in beleeving these priviledges, that we may bee able to walke with *God*, as *Henoch* did, and as S. *Paul* and *Moses* did; to walke with him in the upper Region, above the stormes. There is much variety of weather when a man is below here, now it is fair, and then it is foule; if a man were above these, there is a continuall serenity; So a man that hath his heart in Heaven, a man that walkes with *God*, that hath his heart raised above others: if you would doe this, if you would use Faith, if thou wouldst consider this, it would set thee aloft above these things; thou wouldest soare aloft as the Eagle, thou wouldest care no more for these things, than the Eagle cares for the chirping of Sparrowes: they are trifles, thou wouldst over-looke them all. If wee did consider this

Faith makes afflictions easie.

seriously, how would it alter our course? It would worke another disposition, another affection in us. A man would consider, that if *GOD* be sure, what matter is it if a friend dye? If I have *God*, what is the losse of any creature? And so, if a man suffer wrong in his name, what is it, if he have *praise of God?* If thou beleeve, and see *God* in his greatnesse, to have praise of such a one as he, will make thee to contemne the rest. And so for wealth: What is poverty? What account did S. *Paul* make of it? It is nothing to one that hath Treasure in Heaven, to one that beleeves indeed, to one that seeth he hath all *Gods* Treasures opened to him. Thou shouldest learne to doe this in good earnest. If a man would set his Faith aworke to beleeve it, his heart would bee fixed, he would *bee affraid of no evill tydings*, he would say with himselfe, if there be no ill tydings from heaven, it is no matter from whence they come on earth. If a man would build, through faith, upon the promise, and consider it really. This is the use of Faith: thus a mans heart should bee filled with joy, and a man should be able to goe *through ill report and good report, through want and through abundance*, without being much troubled with either; the one would not much puffe him up, nor the other would not deject him, but hee would goe as a Gyant, and march through the variety of conditions; hee would passe through them, that neither the one hand nor the other, the good successe nor the ill successe should work upon him much. This is a strong man: and this

Faith

Faith will make thee to doe, if thou uſe Faith, and ſet it aworke. But I am ſorry the time hath cut me off: this is but an entrance, I give you but a little taſte: There are many things wherein Faith ſtands us in much ſtead, wherein if wee did uſe Faith, how much ſervice would it doe us? But for that which remaines in this Doctrine of Faith, I had thought to have ſhut it up at this time, to ſhew you how to uſe it, how to make it effectuall, how to ſet it aworke, how to walke by it; how to husband and improve this Talent for *Gods* advantage and your own. But I cannot ſtand on it.

So much for this time.

FINIS.



OF EFFECTUALL FAITH.

The fifth Sermon.

1 Thes. 1. 3.

Remembring your effectuall Faith, &c.

THE first thing wherein thou shouldest use faith, is to comfort thy selfe by it. Therefore consider, you that doubt of this, you that make question, (I speake to those that have the worke wrought, whom the *Holy Ghost* hath made to desire *Christ* above all things, I say) remember that *God justifieth the ungodly*, and that you have nothing to doe, but to take him.

Considerations to help faith in comforting the Soule.

1. God justifieth the ungodly.

2. Remem-

2. Christ is our righteousnesse.

2. Remember that *CHRIST* is *made righteousnesse to us*, that no flesh might rejoyce in his sight, but hee that rejoyceth, might rejoyce in the *Lord*.

3. The pardon is generall.

3. Remember that the pardon is generall. Looke to the promises of the Gospel; you shall finde them without all exception. To us a Saviour is borne, to take away the sinnes of his people; he came to take away sins of all sorts. Now, when *God* hath made no exception, why should we make any?

4. God delights in shewing mercy.

4. Consider that wee have to doe with a *God*, who delights to shew mercy, it is a thing that hee is not weary of, it is naturall to him: And therefore as the eye is not weary of seeing, nor the eare of hearing, because it is naturall to them, no more is *God* weary of shewing mercy. Nay, he delights in it, *Mich.7.8. Who is a God like unto thee, taking away iniquities, delighting to shew mercy? &c.* Why so? *Because mercy pleaseth him.* That is, there is no worke that he is so much pleased in, as in shewing mercy.

5. His mercy is infinite.

5. Consider, thou that art in such a case, consider that his mercy is as large as any other attribute. Every man thinkes that this is no newes; what need you tell us that God is infinite in mercy? I say, this is a thing that thou doest not consider: if thou diddest, thou wouldest not sticke upon it as thou dost. If thou diddest beleeve that *God* were as mercifull as he is; but wee scant *God* according to our measure; we square *Gods* mercy according to our owne thoughts. Every man measures

measures *Gods* mercy according to that which hee can conceive. Hee thinkes with himselfe, If a man commit one sinne, it might bee forgiven, but when his sinnes exceed, when they grow out of measure sinfull, when they are sinnes so circumstantiated, as wee say, that they are out of measure sinnefull, here a man stands at a stay: What is the reason of this? Because wee draw a scantling of *Gods* mercy, according to our owne conceits. Whereas, if wee considered that his mercy were as large as any other attribute, then we would consider that it hath no limits: and if it have no limits, then whatsoever thy sinnes are, it is all one.

6. Dost thou think that *CHRIST* came from heaven, and tooke flesh, and suffered death, to forgive small sinnes? No, it was to forgive the greatest: the worke is large enough to match with the greatest sinnes. These and such like reasons thou shouldest labour to bring to heart, that thou mayst beleeve perfectly and throughly; and give not over till thou have done it. Let not thy faith trust in *Christ* by halves, but trust throughly. Thou shouldst come to this disjunction: If I be out of the Covenant, why doe I beleeve at all? why doe I receive any comfort? If I be in the Covenant, why doe I not beleeve perfectly? I say, give not over till thou have brought thy heart to a full assurance. Thus a man should doe that yet doubts whether his estate be good, whether *CHRIST* bee his, when hee is his. For when a man is once in the Covenant, that

6 Christ came to pardon the greatest sins.

Note.

that the match is made betweene him and thee, why doest thou doubt? If thou bee in the Covenant once, doubt not then that a sinne or two, or daily failings shall breake the Covenant betweene *God* and thee, it is impossible. Thou must know, that thou often breakest the Covenant; but except there bee a quite turning back, except thou altogether forsake *God*, except thou leave *God*, and chuse thee a new Master, (this indeed breaketh the Covenant) otherwise, if it be but a failing, if it bee but a sinne of infirmitie, from day to day, when as yet thou keepest *God* in thy heart, thou cleavest fast to him, thou intendest to serve him, and not to forsake him and give him over; thinke not that those sinnes, although they be great, breake the Covenant. And therefore, *Psal.*41.7. said the people of *God* there: *Although these things be befalne us, yet have we not forgotten thee, nor dealt falsely concerning thy Covenant.* Why? *We have not turned backe*; although we have failed and done many things amisse, yet have wee not dealt falsely concerning thy Covenant. That is, we are not Hypocrites, our hearts are sincere.

Daily failings breake not the Covenant.

Quest. How prove they that?

Answ. We have not turned backe from thee, our feet have not gone out of thy wayes. That is, we have not quite given over, as many men doe that make their pleasure their *GOD*; when they make their profit their *God*, when they divorce themselves from *God*, then they breake the Covenant; but else it is not a breaking of the Covenant.

Know

Know therefore for thy comfort, when thou conſidereſt this, ſumme them up together, and ſee now whether thou haſt *put thy ſeale to* the truth of *God, that hee is true*; that is, whether thou beleeve the promiſe, whether thou take and receive *Chriſt*: for that is to put thy ſeale to the truth of *God*: when thou canſt conclude that thou haſt done that, then ſee if *God* hath put his ſeal to thee. There is a double ſeale.

Seale double

One is, thou art ſealed by the Spirit; that is, there is a ſecret witneſſe of the Spirit, *the ſealing of the Spirit to the day of Redemption*; the hidden *Mannah*, the ſecret witneſſe that *God* gives to every mans heart, as a privie Seale that *GOD* ſets on thee, *Grieve not the Spirit, by which ye are ſealed to the day of Redemption.* Now there is another ſeale, which is more manifeſt than this; as in 2 *Tim.* 2.19. *The foundation of GOD remaineth ſure, and hath this ſeale, The Lord knoweth who are his, and let every one that calleth upon the Name of the Lord depart from iniquity.* That is, there is another ſeale that *GOD* ſets upon you, whereby he enables you to depart from iniquity: This is a more open ſeale than the other. If thou finde that thou have put thy ſeale to *God*, to his promiſe, and thou findeſt againe that he hath ſealed thee by the inward witneſſe of his Spirit, and hath ſealed thee likewiſe by the fruit of amendment of life, with enabling thee to depart from iniquity; now, what ſhouldeſt thou doe then? Make no more queſtion, take it for granted, that *Chriſt* belongs to thee, and thou to him; *Truſt perfectly*

1. Secret.

Eph 4.

2. Open.

perfectly to the grace revealed through Jesus Christ: A place that I have often named, 2 *Pet.* 1.13. Truſt perfectly in the favour; that is, in the free favour, in the free promiſe revealed through *Jeſus Chriſt*; that is, Doe not mince the matter, and ſay, it may be *God* will forgive mee, or it may be he will not; but doe it perfectly, let nothing be wanting, doe it perfectly, that thy joy may be full; if thou doe it by halves, if thou do it but in part, thou ſhalt have but imperfect joy.

The uſe now that thou ſhouldſt make of Faith, is to ſee thy joy may bee full: if thou be not certainly perſwaded, thou doſt not uſe thy Faith as thou oughteſt. When thou haſt done this once, when thou haſt ſetled upon this concluſion, to ſay certainely *Chriſt* is mine, my ſinnes are forgiven; now come to the priviledges, conſider them, and goe through them all: (I have named them heretofore upon another occaſion:) and labour to comfort thy ſelfe with them; labour to have thy heart filled with joy; at the leaſt, get ſo much comfort as may overvalue any affliction in the World, that there may bee a greater weight in the other Balance, that though great afflictions doe befall thee, yet thou art not drowned, thou art not ſwallowed up of affliction, that thy heart faints not; but ſet thy faith a-worke that thou maieſt have ſo much joy, as that thou mayeſt goe through it. And againe, get ſo much joy, as at leaſt may overtoppe any proſperity outward, any comfort that thou mayeſt take in thy friends, or in thy wealth, or in thoſe things

that

that thou findeſt thy heart too much to cleave unto, that thou ſetteſt them at too high a rate; ſet thy Faith on worke, that thy joy may be full, that thou mayſt not prize thoſe ſo much, but that thou mayeſt looke upon them as trifles, as matters of nothing in compariſon of the joy that is prepared for thee in heaven. Thus a man ſhould uſe faith; that is, in any affliction, that he do not over-grieve; and that no outward comforts whatſoever befall him, take not up his joy too much.

Thus our faith ſhould paſſe through all conditions, to uſe the World as if wee uſed it not: So, I ſay, ſet thy faith on worke. This is the firſt worke that Faith ſhould doe, to comfort a mans heart.

2 Uſe of faith to guide and order our lives.

The ſecond uſe wee ſhould make of Faith, ſhould be to guide and direct our lives; that is, wee ſhould uſe faith to bee as the Rudder to the Ship, to turne our courſes the right way upon all occaſions in our converſation: For that is the office of faith, to guide a mans life. For as it is in a way, ſo it is in our life, there are many turnings, it is not onely a ſtrait way, but there are many turnings, and when a man comes to a place where there are two wayes to turn to, that he knows not which way to go, now faith comes and teacheth thee what thou ſhouldeſt doe. That is, there are many difficult caſes, wherein a man knowes not what to doe, he is amazed at them; It may be *God* will lead thee through the way of the *Philiſtims*, through great perſecutions, and troubles, which thou muſt wreſtle with: Now ſet thy faith on

Simile.

The uſe of faith in the ſeverall turnings of our life.

work, *fight the good fight of faith*; that is, thou must now overcome, thou must not balk the way of Religion, because of the troubles thou meetest withall, but passe through the troubles, that thou mayest keep thy way.

Againe, it may be *God* will leade thee through pleasant waies, and not through the way of the *Philistims*, (as when the people came out of *Egypt*, the *Lord* led them not by the way of the *Philistims*.) If *GOD* give thee peace and prosperity, now set Faith on worke, that this peace and prosperity that thou hast, that it soften not, that it loosen not the sinewes of thy minde, that it dissolve not thy strength: but keep thy faith, and hold thy strength, that thou bee not drawne to sin against *GOD* by such a condition. In all the turnings of a mans life, to bee kept straight, a man must set his faith on worke. It may bee *GOD* will give thee peace for a time, take heed thou sit not downe now, and forget thy journey. As thou must not turne to the left hand, so thou must not turne to the right hand, but passe through all, that thou mayest *approve thy selfe the servant of Christ in straits, in necessity, in tribulation, by the Armour of righteousnesse on the right hand and on the left; through honour and dishonour, by ill report and good report:* That is, set faith on worke in all the variety of conditions, to keepe thee in the right way, that thou turne not out of it. It is faith that must doe it: For example, Put the case thou commest to *Hesters* condition; there was a turning of her minde, shee had

Instances.

had peace before, but when it comes to that, that shee must venture her life for the Church, here she had use of faith. And so for *Abraham*, *GOD* bade him offer his Sonne, he was at rest a great while before, but now *God* tryes him what he will doe; here is a turning of his life, here was an exigent, here was use of his faith, hee did it, faith turned him this way; Another man would have turned another way, that hath not faith. So when *GOD* cals *Moses*, hee was quiet before in *Pharaohs* Court: now hee must goe to *suffer affliction with the people of God*, then what must he doe in such a case? The Text saith, he did it by faith; by faith he forsooke the glory of *Pharaohs* Court, and chose rather to suffer afflictions with the people of *God, than to enjoy the pleasure of sin for a season.* There be many hundreds of such cases that befall continually. I say, thou shouldst use thy faith now, that it should leade thee in the right way, in all these difficult cases: for this is the use of faith. See now another man that hath not faith, take a false-hearted man, and say what you will to him; when any such exigent comes, you shal never draw him from his wealth, from his friends, from his worldly credit, because he makes that his maine, his heart secretly trusts in that, hee thinkes if that be gone, he is undone; that is his god, therefore you shall never draw him from that, for he wants faith to make *God* his *GOD*. Come to another man, let him come into such an exigent, and you shall not pull him from *GOD*, hee is his trust, hee is his hope, and

if he loseth *GOD'S* favour, he loseth life and all; and therefore that is the difference in all the passages of things in their conversation. This then is the second use wee should make of faith, to guide and direct us in our lives. But because this is generall, it may be it will not be enough: I will come a little to instances.

Instances of faith guiding a man in difficult cases.

1. Instance.

In confessing of *Christ*.

Suppose a man come to such a turning as those in *John* 12.12. *Many of the chiefe Rulers beleeved in him, but they durst not confesse him, lest they should bee cast out of the Synagogue.* Put the case that thou be in such a case, as that thou art brought now to such a tryall: Now, if thy faith bee such a faith as they had, that is a signe that thou wantest faith indeed. Take two men, the one will be content to be cast out, he will confesse *Christ*, come what will of it. Another man, when it comes to such a competition, that either he must bee cast out of the Synagogue, or deny *Christ*, he will rather leave that than the other, he will rather part with *Christ*, he will rather forsake him, and the confession of him, than indure such trouble.

2. Instance.

Praise with men.

So againe, come to a matter of praise of men, to a matter of credit, when a man sees that this is his condition in the place hee lives in, and considers, if I serve *GOD* indeed, if I goe through in my profession, I see I must bee contemned, I must bee despised, I must bee trampled upon; I see, I must be hated of all men, as our Saviour *Christ* saith; (for to be hated of some men, a man might beare it well enough) but to have all mens

hands

hands against him, to bee excluded of all good company; (as they say) such a thing a man shall have much adoe to beare, to lose all his worldly credit, all his friends; but when it comes to such a case, one man is willing to beare these, because he trusts in *God: I know whom I have trusted*, saith S. *Paul:* Therefore hee was willing to undergoe all shame, to endure imprisonment, to doe any thing: another man doth not trust in *GOD*, and therefore he will not endure, hee will leave Religion, hee will not doe the things that may breed this trouble, hee will mince the matter, hee will leave that, that hee may secure himselfe, and keepe his credit that hee hath amongst men.

So againe, come to matter of commodity: Let matters of profit, or advantage in the World for a mans estate bee offered, see the different condition now of a man that hath faith, and of a man that wants faith. See *Saul*, when hee saw the fat Cattell, he tooke them, his faith was nothing but a notion: If he had beleeved in *God*, he would not have thought that the fat Cattell would have made him more happy, but because hee saw them, and thought they would bee advantage to him, he saw them present, that was the thing he felt, hee beleeved not the other, therefore he did that.

3. Instance. In case of profit,

And so for *Balaam*; when the case comes, that either he must curse the people, or else forsake *the wages of unrighteousnesse*, surely hee will have respect to the wages of unrighteousnesse: that

is, though *Balaam* made a faire ſhew hee would doe any thing rather than goe againſt *GODS* Commandements, yet he had an eye to the other all the while, and *God* ſaw that hee ſecretly looked to himſelfe. So it may bee thou makeſt profeſſion, thou makeſt a faire ſhew, thou wilt doe much. Remember this, it may be, it is but a high flying: The Eagle, though ſhee fly high, yet ſhee hath an eye to the prey below all the while: So many men, although they doe much, yet they have a ſecret eye to the prey; that is, they want faith, and therefore they regard theſe things too much. And when the time comes, that they muſt ſtoope to it, the time of tryall, when a man wants faith to magnifie other things, he overvalueth thoſe things, having nothing better to truſt unto. In ſuch a caſe, *Judas* his thirty pence was a great matter: *GeheZi's* change of rayment, and *Achans* wedge of Gold. I need name no more examples. But take a man that hath faith, and this is no difficulty to him, hee will not onely let goe that wealth which he hath inordinately gotten, as *Zacheus*, but he will ſuffer the ſpoyling of his goods with joy, becauſe *hee beleeves God, that hee hath in heaven a more enduring ſubſtance.* There is no Chriſtian, no good man, but he would be content to gaine as well as thou; what is the reaſon he takes it not? He beleeves that by forſaking that, he ſhall have a more enduring ſubſtance in heaven. There is no man would forſake any thing but for the better, and that is the reaſon we beleeve, and thou doſt not.

He that wants faith, highly values outward things.

The nature of good men takes content in outward things as well as others.

And

And ſo come to matter of ſafety and danger, and there you ſhall ſee what difference faith makes betweene men, how it turnes their courſe, when they come to ſuch an exigent. See it in *Saul*, you know he was commanded not to offer Sacrifice till *Samuel* came, *GOD* did put him to the tryall, the *Philiſtims* were upon him, the day of Battell drew neare, hee ſaw the people ſhrinke away, *Saul* was put to it now, whether he would truſt *God* for his ſafety or no: If *Saul* had had faith now, and had thought with himſelfe, If I keepe the Commandement, is not *GOD* able to helpe mee? what though the people ſhrinke away? cannot *GOD* doe as much with a few, as with many? If he had beleeved, he would have done otherwiſe: But he did not beleeve, and therefore you ſee which way hee turned.

4 Inſtance. In caſe of ſafety and danger.

The like we ſee in *Joram*, *Jer.* 42. This was his caſe, hee was the Captaine of thoſe that were left behinde in Captivitie; if hee had ſtayed in *Jeruſalem*, he had had nothing to defend him, there was poverty and want of all things; if hee went downe into *Egypt*, that was a ſafe Country, as farre as any one could ſee, it lay farre from all danger of Warre, there was plenty of all things, and hee was a ſtrong King, able to defend him. There comes Commandement from *GOD*, that hee ſhould keepe himſelfe ſtill in *Jeruſalem*, and ſhould not goe downe into *Egypt*: It is a place worth the reading, *Jer.* 42. & 43. *Joram*, in this caſe, beleeved not that *GOD* would keepe him

safe where he saw no means of safety. Therefore, in that turning you see what choice hee made, which was his utter undoing; he went downe into *Egypt*, and there the Sword and the Famine followed him, that *God* might make him know, that it was not any outward condition that could keep him safe, and that hee was able to keep him safe in another place, where there seemed to bee more danger.

On the other side, take those that trust in *God*, in any such case, when they are brought to any such difficulty, they are willing to venture to put themselves upon *God*, to goe any whither, as *Luther* went to *Wormes*, they care not for any danger before them.

Object.

But some will say, It is true, if I had a Prophet sent to me, to tell mee in such a case that I should be safe, I should trust on him.

Answ. In a good cause *God* hath promised good successe.

Certainely, if thou hast not, yet if the cause be good, if it be a thing that *God* sets thee aworke on, if thou goe by a right rule, know, that in this case thou hast as true a promise of safety, that *God* will deale well with thee, as if thou haddest a Prophet sent immediately from *GOD*. Therefore I say to thee in such a case, as *Luther* said to *Melancthon*; which was a good reason when *Melancthon* began to faint: *Luther* being a farre off, wrote a Letter unto him, and tels him, saith he, if the Cause bee not *Gods*, why doe not wee give over? why doe wee not shrinke? why doe we doe any thing? And if it be *Gods* Cause, why doe we shrinke? why goe we not thorow?

He

He needed no more but to know that it was *God's* Cause: and after that, see how hee exposed himselfe from time to time: and as no man was bolder than he, so no man had more comfort. It is with us in this case as it was with *Jeremiah*, *Jerem.* 26. *God* bids him go and speake his Word to the people, all his words, and tels him that the people would be ready to put him to death; and so they were, they said he should dye, but yet he obeyed *GOD*, because the *Lord* sent him; and see what was the issue of it, *God* turned the matter and saved him. This is faith, when a man comes in that case to set his faith aworke, that it may set him the right way that he is to goe in, which way he is to turne.

5. Instance. In great feares.

And so, put the case that *God* brings thee to such a case, that thou art in danger of prison, in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble, now one man consults with flesh, the other consults with the spirit, he sets faith aworke to worke his work for him: you see what *Stephen* did in such a case, and the reason of it, *Act.* 6. He was a man full of faith, and therefore he feared not what they could doe to him. See what S. *Paul* did in such a case, you see what danger he was exposed unto, yet *he consulted not with flesh and blood*, but what did hee? He set faith on worke, that it might guide him in all the way that he went, in all the turnings of his life.

6. Instance. In pleasures.

And so, on the other side, for pleasure, there are two men that have pleasures proponnded, the holiest

holiest man hath the same nature that others have, they would take the same delight that others do, as far as they are naturall.

Quest. What is the reason then they doe not? why do such men turne from all sinfull delights, and run another course?

Answ. Why holy men forsake the pleasures of sin. It is nothing but faith that enableth them to doe it. By faith *Moses* left *Pharaohs* Court, and the pleasures of sinne for a season, and chose adversity with the people of *God*: that is as if hee should say, If you would know why *Moses* did this, it was faith that enabled him: that is, hee beleeved, that if he had enjoyed those pleasures of sinne, he should have beene a loser by them, he should have fared the worse for them. Againe, he beleeved, that by his suffering adversity with the people of *God*, he should gaine; it was onely faith that made him doe this. If thou haddest faith, thou wouldest forsake thy pleasures, and live a more strict life, as the Saints doe. So that still you must keepe that conclusion, that you must set faith a work in all the turnings and passages of your life, for that is it that guides you in the right way.

7. Instance. In case of provision for posterity. Againe, Take two men that have both children to provide for, they have posterity to care for; the one man he reasons thus with himselfe; If I leave them not as good a stocke as I would, yet I shall leave them *Gods* blessing, which is able to make them prosper; and though I should leave them abundance, yet all that without *Gods* blessing, will not bee able to doe it. Therefore such

ſuch a man will bee indifferent for matter of eſtate, hee will leave a conveniencie for them, if he can, but he takes no great care, he had rather lay up faithfull prayers in heaven, hee had rather ſee them *brought up in the feare of GOD*, for hee truſts *GOD*, and he thinkes that his bleſſing can doe it, without meanes; and hee knowes that great meanes, without *GODS* bleſſing, cannot doe it. But when another man is in this caſe, hee lookes to that which is repreſented to his eyes: and therefore he will not have done till hee have provided ſuch a portion for ſuch a childe, till he have built him houſes, till he have made them firme on every ſide, till hee have added houſe to houſe; this is out of want of faith, hee beleeves not: hence it is that theſe two runne a different courſe.

8. Inſtance. Imployment.

So againe, one man lookes to his buſineſſe, he will not ſpend time to examine his heart, hee will not ſpend time in prayer from day to day; he ſaith, my buſineſſe will goe at fixe and ſevens, my buſineſſe will not be done: when as another man, that hath choſen *Maries* portion, is content to loſe ſomewhat, he is content that many things ſhould goe amiſſe, he is content to loſe ſomewhat of his eſtate, he is content to let his buſineſſe lye undone, or not to be ſo well done, becauſe hee thinks to be buſie in good works, in prayer, and to have the favour of *GOD* is greater advantage, he thinkes he hath choſen the better part. Now it is faith that workes this difference. What ſhould I doe? Why ſhould I name any more Inſtances?

ſtances? you may name more to your ſelves: as you have faith, ſo it will guide you, it will turne you this way and that way in the turnings and paſſages of your life.

Queſt. But now, becauſe I am farre in the point, (and I ſee the time runnes faſt away) before I leave, I would not onely ſhew you what faith is able to doe, but I would worke you to this a little.

Anſw. You will ſay then, What is it to truſt in *God?* For that is the reaſon of all the difference you ſee: Therefore, ſaith *Paul*, 1 *Tim.* 4. 10. *We labour, and ſuffer rebuke:* what is the reaſon? If you would know the cauſe why we lead ſuch a life, why we runne another courſe than others, why we live a painefull life, in labour from day to day: (but if a man had good wages, he might well do that:) we labour, and ſuffer, and are rebuked, and have nothing but perſecution for our pains; but, ſaith he, we doe it *becauſe we truſt in the living God:* therefore we labour, and ſuffer, and are rebuked, becauſe we truſt in the living *GOD*. I ſay, doe this, and thou ſhalt be able to doe the ſame that *Moſes* did, thou ſhalt be able to doe the ſame that S. *Paul* did, the ſame that all the Saints have done. If I could but perſwade you now to truſt in *God*, to ſet your faith awork thus far; there is no man that hears me this day, that is in any other courſe than in the wayes of Religion and godlineſſe, but hee would turne his courſe: and therefore I wil labour in this a little.

Queſt. You will aske me then, what it is to truſt *God?*

I will ſhew you a little what it is, becauſe every man is ready to ſay, truſt in *GOD*, but I am not able to doe this that you ſay, when I come to ſuch a hard turning. Deceive not thy ſelfe, this is to truſt in *GOD*, namely, to be unbottomed of thy ſelfe, and of every creature, and ſo to leane upon *God*, that if hee faile thee, thou ſinkeſt. There is many a man, that pretends hee truſts in *GOD*: but hee ſo truſts *GOD*, that withall he will provide for himſelfe: ſuch a man ſaith, *GODS* bleſsing is a good addition, but to have that for all, hee will not, hee will be ſure he will bee ſtrong, hee will make his Mountaine ſtrong about him, and he will have the bleſsings of *God* too: for faith in the promiſes, hee makes them good notions; but for things to truſt to, to reſt on, it is a thing hee will not be perſwaded to. Now this is not to truſt in *GOD*. But this is to truſt in him, when thou doſt ſo caſt thy ſelfe on him, that if he ſhould faile thee, thou wert undone by it.

Anſw.

To truſt in *God*, what.

To exemplifie it to you: There was an action that *Alexander* the Great did, (I uſe it onely to expreſſe what I meane by truſting in *GOD*:) When he was ſicke, there comes a friend that was alwaies cloſe with him, that was a Phyſician, and he prepared him a Potion; but before the ſame came to him, there was a Letter delivered to him, to ſignifie to him, that that very Potion was poyſon: when his friend came with his Potion in his hand, he takes the Letter that was ſent to give him notice of the Treaſon, and drinkes off

Example of truſt, in *Alexander*.

off the Cup with one hand, and reaches the Letter with the other, ſo he dranke off the Cup before he ſhewed the Letter. Here *Alexander* truſted him; if he had failed him, he had loſt his life; hee did not firſt ſhew the Letter, and then heare his excuſe for himſelfe, but he ſhewed that he truſted him. In ſuch a caſe, if thou be able to truſt *God*, if thou canſt put thy ſelfe upon him, if he faile thee, thou art undone, in ſuch a caſe; this is to truſt in *God*.

To uſe another expreſſion, that you may know what it is.

There was a King of this Land, that ſent to his ſervant, a Generall of his Army, to ſpare a Citie: hee had command under the Broad Seale, from the Councell, and from the Kings owne hand, to doe it: and to diſobey this Warrant was death: But withall the King ſent him a ſecret meſſage that hee ſhould deſtroy the City, and to truſt him to ſave his life. The party did ſo: The Broad Seale and Commiſſion was to ſpare the City, to forbeare it; The ſecret charge was to deſtroy it: This he did, and truſted the King for his life; if he had failed him, hee had been deſtroyed. Theſe ſimilitudes ſhew what it is to truſt in *God*: If thou bee brought to ſuch an exigent, if thou wilt truſt *GOD* in ſuch a caſe, as wherein if he faile the, thou art undone; This is to truſt *God*, not to ſeeke his bleſsing ſo as to make that an addition, but to put all upon him. Therefore, that you may know that this is to truſt in *God*, know, that except thou doe it thus,

God

GOD is not ready to answer thee. Therefore commonly, he puts not forth his strength to deliver men, or to bestow upon them any great blessing, but when he hath brought men to such an exigent. And because men will not trust in him commonly, while other props are taken away, (For we should trust in *GOD* in the middest of prosperity and happinesse, but because men will not doe it till then,) hee strips them of all, that they may doe it; hee brings a man to such a case, that hee shall have nothing else to trust unto.

Why *God* defers deliverance till extremity.

What is the reason that S. *Paul* saith, 2 *Cor.* 1. 10. *We received the sentence of death, that we might learne, not to trust in our selves, but in* God *that raised the dead?*

Quest. 2 Cor. 1. 10. opened.

GOD meant to deliver him, when he saith, *he received the sentence of death*; that is, there was no helpe in the World, that hee could see, in himselfe, or in any other creature; Now he was brought to trust in him, and then *GOD* answered him in his trust: so you shall finde, *Zeph.* 3. 12. *I will leave among you men that are humble and poore people, and they shall trust in the Name of the Lord.*

Answ.

Why did not these trust in the *Lord* while they were rich?

Quest.

Our nature is so backeward, and so exceeding deceitfull, that wee cannot till other helpes are gone. *I will leave among you a sort of poore people, and they shall trust in my Name.* (As if hee should say) When men are brought to that, that

Answ. We trust not in God till other helpes faile.

that all other things are taken away, and till then they will not trust in him. Indeed till then it is not trusting. And therefore in 1 *Tim.* 1. 5. *Shee that is a Widow, is left alone, and trusts in God.* Till shee bee left alone, till the other props bee taken away, a man cannot trust in *God.* Hence it is, that commonly when men are brought to the lowest, they are neerest to *God*, they have best accesse unto him; because when they are brought to such an exigent, then a man will pray best; and when hee prayes best, then hee speedes best, then faith is set on worke, and it workes best when it is alone, when it is stripped of all other helpes. And therefore you shall finde in the Booke of *God*, when men were lowest, they had neerest accesse to *GOD*. *Asa*, when he was come against with many thousands, hee trusted upon *God*, though hee went against them with halfe the number, and *God* delivered him, because he prayed and sought to *GOD*, and saw that hee was not able to doe any thing, hee trusted in *GOD*. Another time when *Asa* had forgotten *God*, when he was strong, when he thought himselfe more able, when hee was to deale with one that had a weaker Armie a great deale, the King of *Israel*, he was overthrowne, and shut up that he could not stirre, because hee sent to the King of *Aram* for helpe. It is *GODS* manner to deferre sending of helpe till a man bee brought to the Mount, as he did with *Abraham*; he might have done it before; but, you know how hee did with *Abraham*, he brought him to the

2 Chro. 14. 11.

Instances of *Gods* deferring to helpe.

the laſt caſt. And *David*, he was brought to the very point of periſhing by the hands of *Saul*, before hee delivered him. And ſo hee did with *Jacob*, *Eſau* comes againſt him with foure hundred men, (with a full reſolution to deſtroy him) before he would deliver him. It is *GODS* manner to doe thus. And ſo he did with *Job*, and other ſervants of his; his faſhion is to doe ſo: to bring men unto the very *brow of the hill*, till their feet be ready to ſlip, when they are even going, and then he delights to appeare and deliver them. Therefore, in ſuch caſes, truſt *God*, put all upon *God*; that is, when *GOD*, in any turning of thy life, brings thee to ſuch an exigent, that thou ſeeſt all at the point to bee loſt, that thou art at the point to bee utterly undone, learne to truſt in *God* in good earneſt, and that ſhall guide thee, and turne thee the right way, when thy fleſh is ready to goe another way.

Queſt. What was the reaſon that *CHRIST*, when he was on earth, would doe nothing except they beleeved in him?

Anſw. Why God is ready to helpe, if we beleeve.

When thou haſt any thing to doe, if thou beleeveſt in *GOD*, that will make him ready to helpe thee, becauſe then it is an acknowledging, and an attributing to his power. If he ſhould doe it in another caſe, hee ſhould loſe his labour, hee ſhould loſe his glory, men would not bee built up in him by that which hee did. Therefore make uſe of faith, ſet faith on worke as I ſaid. I ſhould come to this now, to move you to truſt in *GOD* in all caſes. If I could perſwade

this, men would turne the courses of their lives, and would trust in him: for know, if thou trust in *GOD*, he never failes any that trusts in him, as *David* saith in *Psal.*37. *I never saw the righteous forsaken, &c.* As if hee should say, Aske all his servants, aske all men that ever have known him, all the men that have lived with him, that have finished their course with him, aske a servant of *GOD*, when he comes to dye, how *GOD* hath dealt with him, whether he hath failed him all his life; I am perswaded that there is not a servant of *GOD* but will say that hee never failed him; and if hee were to leave an exhortation behind him, he would exhort others from experience of his trust; It cannot be that *GOD* should faile thee, if thou rest upon him. Thinkest thou that *GOD* can faile thee, when he saith himselfe so often, hee will never faile thee, nor those that trust in him? Will a man faile one that trusts in him? We use to say, Oh, I will not faile him, for he trusts in me; and dost thou thinke that *GOD* will faile thee in such a case? If *God* should faile men in such cases, there is no man that would seeke him. But that men should be encouraged to serve him, he hath promised, not only, not to faile thee, but hee is abundant in truth, he will bee better than his word, he doth what he saith, and more too: If thou wouldst trust upon him in such a case, thou shouldest finde that he will answer thee.

Our trusting in *God* ingageth him to help us.

Object. But thou wilt say, I see not how he will doe it, the case is such a hard and difficult case.

Thou

Thou must know, that there are strange passages in *GODS* Providence, hee is able to bring things to passe, though thou know not how it should bee. See his Providence, 2 *Kings* 8. The Woman there, the *Shunamite*, shee beleeved the word that the Prophet had said; that there should bee seven yeares Famine, shee left her Land and Countrey, this was an act of Faith, that made her doe this; See how this Woman beleeved now: shee followed the direction of the Prophet, shee did that which *GOD* appointed her to doe: see how *GOD* brought it to passe, that the servant of *Elisha*, *Gehezi*, should bee there with the King, and that he should be telling the King of *Israel* of the great acts of *Elisha*; That there should be such a concurrence of all things, that she should come just at that time; and no other, when the man of *God* was there, yea, when he was telling of that very story, that then shee should come in, and so she got her Land; or else it is likely, that the Woman, having lived away so many yeares, it is likely she had had a hard suit of it; but *GODS* Providence brought these things together.

Answ. *God* can helpe in difficult cases.

So againe, looke on *Mordecai*; It is a strange case: It was concluded, that hee and all the Jewes should be slaine: The Decree was gone out, there was nothing in the World, for ought hee saw, that could hinder it; the very night before *Hester* was to come to the King to make her request; if it had beene but a night longer, perhaps it had failed: but that there might be a concurrence of

all this, it is ſaid in *Heſter 6. The King he could not ſleepe that night*, and when he could not ſleep, he might have called for another Booke than the Booke of the Chronicles; and when hee had the Booke brought, he might have fallen upon another place, and not upon that where *Mordecai's* act was recorded, but that there ſhould be a concurrence of all this in that very time. Is not *God* the ſame *God?* why ſhould not wee be ready to truſt in him ſtill? Doe we not ſee the ſame daily? If his workes were recorded and obſerved in our remembrance, certainly we ſhould truſt in *God*.

Object. But you will object The *Lord* doth every thing by means, he doth not worke Wonders, he works not Miracles now adayes: And, when I ſee no means, I hope you wil not have me to expect Miracles at *Gods* hands to tempt him.

Anſw. Concerning uſe of meanes. You muſt remember *Ahaz* his caſe: when *God* came to *Ahaz*, and told him by the Prophet *Eſay*; Chapter 7. *That* Aram *and* Remaliah's *ſonne, thoſe two ſmoaking Fire-brands, ſhould not have their wils*, ſhould be diſappointed, that hee would fight for him againſt them: Saith the Prophet to him, *Aske a ſigne of the Lord in the Heaven above, or in the Deep below.* No, ſaith he, *Ahaz will not tempt GOD.* What is the meaning of that?

Note. That is, I will provide for my ſelfe, I will not truſt to his Word, I will looke unto my ſelfe, I will provide an Army. I will not tempt *GOD*; That is, I will not goe about it without meanes, I will look about me; And for ſuch a ſigne, as reſting

ing on that promiſe, If I ſhould doe this, I ſhould tempt *God*.

See, here is a faire excuſe: Take heed of ſuch excuſes; ſay not, I ſhall tempt *God*: and know, that though there bee not Miracles, yet *God* hee workes wonders now adayes, as well as then, his hand is not ſhortned; now he is the ſame *God*, he is as powerfull as he was. It is true now as it was in *Davids* time, that wonderfull are thy workes. And *Chriſt* now in the time of the Goſpel, his Name is wonderfull. In *Iſa.9. The government is upon his ſhoulders, and his Name ſhall bee called wonderfull*; in the government of his Church he doth wonderfull things; that is, when a thing ſeemes to be never ſo ſtrong & well built, when the ſtrength of the Enemy ſeems to bee never ſo great and invincible, he is wonderfull to diſappoint them.

Though *God* worke not miracles now, yet he works wonders.

Againe, when the ſtrength of the Church ſeemes to be little, he can make that effectuall to doe great matters, it ſhall do wonders: and therefore, I ſay, *GOD* is able to doe wonderfull things now.

Now thoſe very things which ſeeme wonders to men, are not Miracles, though they may bee great workes.

That Wonder that *Eliſha* ſaid, that the next day things ſhould be ſo cheape, you ſee, that was reckoned ſo great a matter, yet it was done after an ordinary manner: There was but a falſe feare ſcattered in the Army, and it was done. Therefore hee that wrought wonders then, hee can doe the ſame now.

Wonders wrought after an ordinary manner.

That deliverance which the Jewes had, it was a thing that may be done now.

So thoſe wonders, thoſe great acts which *God* did when men truſted in him, they are things which he doth daily now.

Therefore to anſwer punctually, becauſe men doe deceive themſelves in that, when we exhort them to truſt in *God*, they ſay ſtill, we muſt uſe the meanes, I will give a threefold anſwer to it.

Anſ. 2. Conſiſting of three parts. 1. We muſt uſe *Gods* meanes.

It is true, that *God* uſeth meanes, but they are meanes of his owne providing, and not the means, many times, that thou pitcheſt upon. For thus far it is true, *God* doth it not but by meanes; that is, he doth things by ſecond cauſes, he doth them not by an immediate hand of his owne, though he be able to do it: But now what thoſe cauſes are, thou knoweſt not. Therefore this ſet downe, that *God* doth it by meanes of his owne, and not by thoſe meanes thou ſeeſt. It may be thou pitcheſt upon ſome particular means, and thinkeſt ſurely it muſt be done by this: and becauſe thou ſeeſt no other, thou thinkeſt if that faile, all is ſpoyled: But it is not ſo; *God* will not doe it by theſe, nay, *God* is ſo farre from doing it by them, that his uſuall courſe is, when men have pitched upon particular means, and think ſurely the buſineſſe muſt be brought to paſſe by this, or elſe all will fail; *God* many times uſeth not that, but a meanes which thou never thoughteſt of.

We muſt not pitch upon particular meanes.

In ſuch a caſe, it fares with us as it did with *Naaman* the *Aſſyrian*, when he comes to the Prophet of *GOD*, he thought before-hand, that the Prophet

Prophet would have ſpoken ſome words, and have healed him, but he bids him goe and waſh, which was a thing that he never thought of: So thou many times thinkeſt of theſe meanes, thou pre-conceiveſt things in thine owne heart, thou thinkeſt thou art right, thou thinkeſt it muſt needs bee done this way, thou ſeeſt no other meanes; but, it may be, *GOD* will not doe it this way, but hee will doe it a way that thou thinkeſt not of.

So *Joſeph*, when he was in favour with *Pharaoh* his Steward, one would thinke, that this ſhould have been the means of *Joſephs* advancement, and of bringing to paſſe that promiſe; but this was not the meanes that *God* uſed.

Againe, when that *Pharaoh* his chiefe Butler was delivered, one would thinke that that ſhould have beene the meanes to have wrought his exaltation; but yet theſe were not, there fell a meanes that *Joſeph* thought not on; and ſo *GOD* doth daily.

Many times the thing that we moſt truſt unto, and put moſt confidence in, doth faile and deceive us, *God* daſheth in pieces ſuch meanes, and uſeth other meanes to helpe, that never came into our hearts to thinke of. Doe wee not ſee it oftentimes?

Againe, that meanes which we thinke will not doe, oftentimes doth it. Therefore ſay not, I truſt in *God*, that he will doe it by meanes; for *God* delighteth to doe it by meanes.

Men are ready to ſay, Oh, if I had ſuch a Phy-

ſician, or if I had ſuch ayre or ſuch means, I ſhould doe well enough: How doſt thou know that? It may be *God* will not uſe that.

So, thoſe that are in diſtreſſe; Oh, if I had ſuch a man to comfort mee! Why thou knoweſt not whether that be the means that *God* wil uſe or no. Therefore ſay not, becauſe I ſee not means, therefore I will not truſt in *God*. I ſay, *God* will doe it by meanes, but he uſeth means of his own providing, and not of thy ſecking. This is the firſt anſwer to it.

2. *Gods* bleſsing maketh the means effectual

The ſecond anſwer: If thou ſay that *God* doth it by meanes; yet remember that it is his bleſſing or his curſe, which makes thoſe meanes on which thou art fixed, effectuall or ineffectuall. The greateſt means, the faireſt, the moſt ſpecious, and moſt probable to bring things to paſſe; remember, that if *God* doe but ſay to that meanes, proſper not, (for that is the curſe, when he bids a thing wither) thou ſhalt not doe it.

Againe, if it bee weaker, if *GOD* ſay to ſuch a thing, goe and doe this buſineſſe, it ſhall bee able to bring it to paſſe: this is his bleſſing and his curſe; you ſhould learne to have theſe words, not onely in your mouths, but to know the meaning of them; and not onely ſo, but to come to the practice; to ſay with your ſelves, when things are faire and probable, Except *God* bid this doe it, it ſhall not bee effectuall; if he curſe it, it ſhall wither.

3 *God* gives his bleſsing not to our means but our uprightnes.

Thirdly, remember this, That his bleſſing is diſpenſed, not according to thy meanes, but according

ding to the uprightneſſe of thy heart, according to thy works. One would think, when he hath riches, then hee ſhould bring it to paſſe: but, ſaith the Prophet, *Pſal.* 62. *Riches belong to the Lord, they come neither from the North nor from the South:* And, *when riches increaſe, ſet not your heart upon them.* Saith hee, it is not riches that makes men happy; for that Objection will come in;

If I had riches, I ſhould bee able to doe this or that; they are the meanes to make a man happy, though happineſſe conſiſts not in them. *Obiect.*

No, (ſaith he) *when riches increaſe, ſet not your heart upon them.* As if hee ſhould ſay, If wealth would do you good, I would give you leave to ſet your hearts upon it: but it is not in wealth or riches to make a man poore or rich, but that comes of the *Lord.* But now comes in the Objection: *Anſw.* Riches make not happy.

Yea, but *God* doth it by meanes, the *Lord* doth it by riches. *Obiect.*

No, *God rewards men according to their workes, not according to their wealth.* So that, when thou truſteſt to the meanes, know that *God* bleſſeth thee according to thy works, not according to the outward condition thou art in. Thus we ſhould learne to doe; when wee ſay *GOD* doth things by meanes, when thou ſeeſt the faireſt meanes, yet, if thou finde that thou haſt not prayed, thou haſt not ſought to *GOD*, thou haſt no ſecret aſſurance of his bleſſing, think not that ſuch a buſineſſe will be done. *Anſw.* *God* rewards not according to wealth, but workes.

Againe, when the meanes are low, meane, and weake, yet, if thou have ſought him earneſtly,

ly, if thou haſt had a ſecret aſſurance of him, that he will be with thee, let not thy heart be diſcouraged; doe in this caſe as *David* did, *Pſal.* 31. (ſaith he) *I heard the ſpeaking againſt of great men, they ſate and conſpired againſt me, but I truſted in thee, I ſaid, my times are in thy hands.* (Marke) When *David* ſaw the greateſt meanes uſed againſt him as might be, They were great men ſet againſt him, and many of them, they joyned together, they tooke counſell againſt him, hee was not diſcouraged, but ſaith, *My times are in thy hands.* If my times were in their hands, they might make mee miſerable, I had reaſon to be diſcouraged at that; but my times are in thy hands: See if thou canſt ſay this on both ſides. When great men joyn for thy wealth, ſay not now, I ſhall bee made a great man in the World: but ſay, My time is in *Gods* hand, it is not in their power to doe it.

Our times in *Gods* hands.

Againe, when great men ſeeke and conſult againſt thee, ſay not now, I ſhall bee miſerable, but conſider thy times are in *Gods* hands, it is not in their hands to do it.

FINIS.

OF EFFECTUALL FAITH.

The sixth Sermon.

1 Thes. 1. 3.
Remembring your effectuall Faith, &c.

WEe have already answered one Objection, that *God* workes by meanes; we shewed after what manner: Well, if this bee so, (before wee leave the point) take heed you deceive not your selves; you commonly say, *GOD* works things by meanes: the saying is true, if thy heart bee not false: for it is true, hee workes things by meanes; but if such meanes come in competition, (as *God* hath not appointed that which is unlawfull for thee to doe) if it come in competition

use.

Caution in using meanes.

tition with that which GOD hath set apart, in such a case thou must let such meanes goe, else thou mayest use that meanes, but it is the meanes alone, thou shalt have no encouragement in the use of them. If thou hast meanes, encourage not thy selfe so much because of them, but because thou hast *God* for thy friend; *Let not the rich man rejoyce in his riches, nor the strong man glory in his strength*, or the wise man joy in his wisedome, *Jer.*10. *but let him that* glorieth and *rejoyceth, rejoyce in the Lord.* If they could doe a man good, we might rejoyce in them. The *Lord* requires nothing but that which is reasonable: I dare bee bold to declare it, that if the confidence in the strength of a man were able to doe him good, he might rejoyce in it. Therefore wee see in that place, hee saith, it comes of the *Lord.* As if he should say, Wee see by experience, when GOD will use them as instruments, it is otherwise, then they doe that which of themselves they cannot; they doe it no farther than GOD blesseth them, for else they hurt, and doe no good to a man. Take heed therefore thy heart bee not false, and deceive not thy selfe, that thou mingle by-respects in the businesse; but use the meanes, and depend and trust in GOD for the bringing it to passe; which thou shalt know by this, if thou draw neare to *God*; for that is a tryall, *Jer.* 17. *Cursed is he that maketh flesh his arme:* this drawes the heart from GOD; you shall finde that noted in 1 *Tim.* 1.6. *The Widow that trusts in God prayeth day and night.* Therefore when thou hast the

How to know that we trust *God* in the use of meanes.

best

beſt meanes, if thou be not ſlacke in prayer, it argues thy truſt in *God*; when thou goeſt to *God*, and ſtriveſt with him by prayer, and ſeekeſt not to the creature, to ſay thy wealth, or riches, or the like, ſhall help thee. So much for the anſwer to the firſt Objection.

Obiect. 2. Concerning evils feared.

Another thing that we are ready to object, is, But what if ſuch a thing ſhould come to paſſe? what if the evill that I feare ſhould fall upon me? what if the buſineſſe I goe about proceed not, which is of that moment, I am undone, if it be not done?

Herein the heart of a man muſt be quiet.

Anſw. 1. We think the evill worſe than it is.

Firſt, it may bee thou art too haſty in this kinde; many times thou thinkeſt in ſuch caſes, that thou art without helpe, and without hope, when it is not ſo: Know therefore, that a man may be under water and riſe againe, he may ſi ke twice or thrice before hee bee drowned; thou mayeſt receive many foyles, many blowes, and yet not loſe the victory. The beſt Saints have been under the cloud for a great while, but they were not deſtroyed, they periſhed not: So was *Joſeph*, ſo was *David*, ſo were all. Therefore put the caſe that thou fall into the particular ill, that the evill which thou feareſt, fall upon thee, *caſt not away thy confidence*, *God* may helpe thee, hee may come betweene the cup and the lip, as often it is ſeene: It is his uſuall manner to appeare in the Mount, and not before: It was a Proverbe in *Iſrael*, *The Lord will bee ſeene in the Mount*; not ſo much becauſe it was a common ſpeech, but becauſe

cauſe it was commonly done, it was a thing that GOD uſed to doe. Therefore be not diſcouraged too ſoon, *God* may helpe thee, as low as thou art. Suppoſe this doth come to paſſe, as a mans heart will never be at reſt, till he ſuppoſe that which he would not be content ſhould bee ſo: and hence comes diſquiet in a mans heart; if it doe come, hee hath not reſolution to beare the perplexity. Therefore in ſuch a caſe, if thou ſuppoſe it will be ſo, doe as *Heſter* did; reſolve, *If I periſh, I periſh.* The meaning is, if I periſh, I ſhall not periſh: when ſhe ſaith, If I periſh, I periſh, ſhe meanes not ſuch a matter as we ſay in our common ſpeech; but, if it will come to paſſe, let it come to paſſe: ſo *Heſter*, If I periſh, I periſh: Shee knew that it was a good worke that ſhee went about, and ſhee knew ſhee ſhould have a reward for it. It is not ſuch a thing to loſe the life, as men thinke it is: If we look upon it with the eye of faith, it is no ſuch matter. And ſo the three Children, they care not what ſhould become of them; they knew not whether *God* would deliver them, or no; but if he would not, they reſolved to beare it, and ſo ſhould we doe.

Obiect. But, you will ſay, A man is not able to doe this.

Anſw. There may be good in that evill we ſuffer. If thou diddeſt know the reaſon, it would move thee: Therefore labour to work thy heart to conſider, that all theſe worſt things that befall thee, may be good enough; and if thou have not learned before, learne now: Marke what S. *Paul* ſaith, *We are afflicted, but not overcome; perſecuted, but*

but not forſaken; caſt downe, but we periſh not; ever dying, but yet behold we live; ſorry, & yet we rejoyce. That is, there is ſomewhat that ſuſtaines us in the worſt dangers, ſomewhat that keepes us from ſinking: And *Paul*, he is as good as his word; what he ſaith there, we ſee by his carriage; we ſee in what a manner he went thorow all, all was nothing, perſecution was nothing, but what he did in ſuch a caſe, he had *God* ſtood actually by him, and ſaid, Feare not *Paul*, I have much people there, when he ſent him into *Macedonia*.

But thou ſayeſt, thou haſt nothing to beare it. *Obiect.*

Conſider, whatſoever thy caſe be, If the thing doe ſo fall out, thou ſhouldſt be ready to ſay, this is not ſo deſperate, but it may be helped; it is not ſo heavie, but it may be borne; it is not ſo miſerable a caſe, but it may be happy; and laſtly, it is not ſo bad, but it may be good for me. *Anſw.*

2 No caſe ſo deſperate, but there is helpe. Good name like glaſſe.

Firſt, There is no caſe ſo deſperate, but it may be helped: Put the caſe thy name, which is ſo tender a thing, which is like unto glaſſe, which if it be broke, cannot be made up againe: Suppoſe it be broken all in pieces in the World, *GOD* ſhall make it up. *Joſeph* his name could not be made up againe, and he cleared as innocent of all; but *God* cleared him. *David*, now by his great ſins, he brake his good name, ſo that now it was not an eaſie thing to heale *Davids* name; yet *God* did it abundantly, *and he died full of riches and honour*: It was forgotten as a thing that had never bin; when he had gotten credit with *God*, he got credit with men.

And

And ſo for poverty: It is not eaſie for a man to be rich, *riches have wings.* It is true, riches have wings to fly to a man, if *God* bid them come, as well as they have wings to fly from a man, if *God* bid them leave him.

Againe, what if ſuch a man bee thine enemy? There is no man that is ſuch an enemy, but *GOD* can ſoon make him a friend, as we ſee in *Jacob* and *Eſau.* Let the caſe be what it will: you know *Jobs* caſe, there was all extremity of miſery upon him, that, if a man ſhould looke upon him, hee would thinke it impoſſible to help him, yet you ſee what *God* did.

2. It is not unſupportable.

Againe, I ſay, it is not ſo heavie but it may be borne: we ſee how *Paul* did bear all his afflictions, (we ſee it in other inſtances, which before we reckoned up:) in 2 *Cor.* 11. See how he was ſtoned, how he was ſcourged, and impriſoned, the troubles that hee had within him: *the care of all the Churches was upon him*; and who was afflicted, and he did no burne? it was to him, as a fire to a man, it ſcorched him, and yet you ſhall ſee, that hee did beare them in ſuch a manner, that if a man were to chuſe S. *Pauls* comforts with his afflictions, he ſhould make a good choice to take the one with the other. S. *Paul*, in the preſence of *Nero*, is not daunted, who was a wicked Tyrant. So *David*, he was in a miſerable caſe at *Ziglag*, hee had loſt his Wives, and all that hee had, hee had no helpe, but a few (600.) men, and yet they would have ſtoned him too: this was nothing to him, when *God* had ſettled his ſpirit with comfort,

fort, *he comforted himselfe in the Lord.* So in any case, if *God* keepe a whole *spirit* in thee, it is no matter.

Similies. A sound spirit will beare any affliction.

Take a Plaster that is sharpe, if you lay it to a sore place, it will smart and grieve it, but lay it to the whole flesh, it is nothing: So it is with afflictions, when thy soule is whole, it is like a whole shoulder; lay a heavie burthen upon a whole shoulder, and it goes away with it well enough: But if the soule and spirit be broken, it is not fit to beare a crosse. If *God* enable a man, it is another thing; then disease is nothing, imprisonment is nothing, and disgrace is nothing; when *GOD* enables a man to beare it, it is nothing: therefore it is not so heavie but it may be borne.

3. A Christian happy in affliction.

Againe, it is not so miserable, but thou mayest be happy in it. Why? The reason is in *Rom.*8. Because, whatsoever it be, *it shall not separate us from the love of God in Christ: neither principalities, nor powers, nor things present, nor things to come,* neither men, nor devils: In such a case, the Devill, with all his forces set against thee, shall not bee able to make thee miserable, thou art a happy man notwithstanding, he shall not be able to hurt thee, *God* loves thee still, and loves thee tenderly, thou art deare to him at all times. Therefore whatsoever it is, it shall not separate thee from the love of *God* in *Christ*: and when he could name no more, he names in generall; saith he, neither men, nor devils, nor *any thing* shall doe it.

God loves us in affliction.

Againe, it is not so bad, (I say) but it may bee

4. Afflictions may be good for us.

beſt for thee, it may doe thee good: for our nature is ſo rebellious, and ſo ſet upon things of this World, that except *GOD* ſhould take this courſe, to worke a wearineſſe in the World, to mortifie our luſts, if *God* ſhould not take ſuch courſes, our nature would bee ready to rebell: therefore *God* dealeth ſo with men. Sometimes he afflicts thee with ſickneſſe, ſharpe ſickneſſe, which is irkeſome to thee; but know, that if that diſeaſe were taken from thee, thou knoweſt not, what thy heart would doe. Some men bee afflicted with enmity of others; thou knoweſt not, if thou wert friends with all men, how thou ſhouldeſt be. Thou art afflicted in the World, in thy wife, in thy children, in thy neighbours, in thy name, in thy eſtate, and though thou thinke with thy ſelfe, If I were free from this, I ſhould be happy, I ſhould be humble, I ſhould ſerve *God* the better; I ſay unto thee, thou knoweſt not what thou ſhouldeſt bee: A mans minde doth not know what it would bee in another eſtate, onely he knowes the preſent. If thou hadſt ſuch and ſuch circumſtances, if thou haddeſt wealth, if thou hadſt ſuch croſſes removed, if all things ſhould goe well with thee, Oh then thou wouldeſt be happy: but thou knoweſt not what thou ſhouldeſt be. You know what the Prophet ſaid to *Hazael*: (ſaith he) *Doeſt thou know what thou ſhalt be when thou art King of Aram?* Thou knoweſt how thou art affected now, but thou knoweſt not how thou ſhalt bee then, when thou art a King, then thou wilt be anſwerable to thy ſtate

Note.

and

and condition. So much for the second Objection.

Thirdly, it will be objected; It is true, if *God* did heare my prayers, or if hee did usually heare the prayers that the Saints make, that it were no more but seek and have, we would trust in *GOD* in difficult cases: But I finde by experience, that I pray, and he doth not answer me: and it is not my experience only, but it is the experience of others likewise; they pray, and *GOD* doth not heare their prayers; what should sustaine me therefore now?

Object. 3. Concerning *Gods* hearing our prayers.

To this I answer; It is certaine that *GOD* alwayes heares thy prayers, there is no doubt to be made of that; he is a *God* hearing prayers, and hath made a promise, that when they come, hee will heare them: Be assured therefore that he heares. But now to answer thee.

Answ.

First, there are many cases wherein *God* heares not: as first, it may be thou askest amisse.

Why *God* hears not sometimes.

But thou wilt say, My heart is right; and therefore I hope I aske not amisse.

Object.

Yes, though thy heart be right, thou mayest aske amisse out of mistake, out of want of judgement; thou must not thinke with thy selfe, because thy affection is strong to such a thing, therefore it is lawfull for thee, and meete for thee to have it. There are many things which a little child asketh, which are not meete for him, a wise father will not second his child in all that he affects and desires, thou must thinke that *God* will not doe it in these cases. And therefore

Answ. 1. When we aske amisse.

learne in such a case when thou commest to *GOD* for outward things, or for the measure of grace, or for the present use of grace (as you shall heare hereafter) it may bee he answers thee not; yet thou must acknowledge *God* to be onely wise. If we could remember that in 1 *Tim.* 1. 19. *To the King only wise, be glory and immortality:* we think our selves wise too, we thinke that we have some part of wisedome; but if we did beleeve that hee were onely wise, that is, if thou diddest beleeve that none were wise but hee, thou wouldest be content to resigne thy selfe unto him, let him doe with thee what hee will, although thou see no reason, yet thou wouldest be content. Therefore when thou commest to aske at *Gods* hands, thou shouldest bee ready to say thus; *LORD*, I see no reason why this should not bee good, and yet I may be deceived, I may be mistaken: Therefore I will not aske it absolutely; It may bee the want of it is better for mee than the enjoying of it; it may be to be crossed in it, is better for me than to have successe in it: thou art onely wise, I am not able to judge: and therefore when wee come to aske any thing of *GOD*, thus we should doe. S. *Paul*, when he comes to aske the mortification of his fleshly lusts, 2 *Cor.* 12. one would thinke he might have asked that absolutely, wee cannot see how *God* should not heare that prayer, and yet in that case S. *Paul* was mistaken, *GOD* saw it was best to suffer that lust to continue upon him, and to contend with him; thou shalt not be free from this strong temptation; for, saith he, by

A man may ask amisse, though his intention be right.

by this I will humble thee, thou ſhalt have a better grace than thou ſhouldeſt have, if that luſt were taken away: when Saint *Paul* ſaw that the continuance of that upon him humbled him more, that it brought more glory to *God*, that it ſhewed *GODS* power in his weakneſſe, he was content, he ſaw that he was deceived before: I ſay, in ſuch a caſe a man may be deceived, much more in outward things. You know, the Diſciples, when they came to aske fire to come downe from heaven, they thought it was a zealous requeſt; but *Chriſt* tels them that they were deceived, they knew not from what Spirit that requeſt did come; If it had come from *GODS* Spirit, he would have heard it, but they were deceived: So, if thou wouldeſt have *GOD* heare thy prayers, know whether they come from *GODS* Spirit, whether thy prayers be the voyce of thine owne ſpirit, or of *Gods* Spirit; if it be the voyce of *GODS* Spirit, he heares it alwayes, becauſe it askes according to his will; our ſpirits may aske that which is good, but not that which is fit at this time.

2. When we are not fitted for mercies.

Secondly, he will heare thee, but it may be, thou art not yet fit for the mercy: not becauſe he doth not heare thy prayer, and tender thee in that caſe thou art in, but thou art not yet fit. Herein *God* deales with us as the Phyſician deales with his Pattient; The Patient earneſtly deſires ſuch and ſuch things; The Phyſician wants not will to give them him, but hee reſolves to give them as ſoone as he is fit: and therefore he makes

Simile.

Instances.

him ſtay till hee have purged him and made him fit for it, till hee bee fit for ſuch a Cordiall, for ſuch a Medicine, that it may not hurt him: it may be *God* ſtaies thee for this end. So the men of *Benjamin*, they were fitted when they had faſted and prayed three times; when they had faſted once and twice, they adventured, and prevailed not till the third time. So *God* defers long: What if thou faſt and pray, and *GOD* doe not heare thee? yet conclude with thy ſelfe, that thou art not yet fit. There is ſomewhat more that muſt be done. *David*, a man would think that he had been fitted for the Kingdome before that time, but *God* deferred it untill *David* was humbled enough, till he was broken enough, till *God* had provided a kingdome, as he promiſed.

And ſo he did with *Joſeph*, and ſo with the people of *Iſrael*; they were kept long in bondage, they were long preſſed, before they were fit to bee delivered: *GOD* tendred his people then, hee had no delight in their afflictions. And ſo wee may ſee in the whole Booke of the *Judges*, how *GOD* ſuffered his people to be afflicted, to fit them for deliverance. So, think with thy ſelfe, thou art not fitted yet; and if thou wouldeſt goe by a rule, ſee the rule, 1 *Pet.* 5. 6. *Humble your ſelves under his mighty hand, that he may exalt you in due time.* Marke, whenſoever *God* layes any affliction upon any man, his end is to humble him. And, if the worke be done, he will performe that which hee hath promiſed, aſſoone as thou art humbled, hee will exalt thee: therefore that word

word is added, he will exalt you in due time, not when thou thinkeſt he will before-hand, for *God* is wiſe, and will doe it in due time, if hee ſhould deferre it beyond the time when thou art fitted, he ſhould not doe it in due time, but beyond the time.

God deliver in due time.

Againe, if he ſhould ſend deliverance before thou art fit, it were not in due time, it would come too ſoone: But aſſure thy ſelfe, when thy heart is humbled and weaned from the World, when thy luſts are mortified, and when thou art made ſpirituall and heavenly-minded by ſuch afflictions; be ſure, *God* will not deferre on jot, he will come in the exactneſſe of time, that as it is ſaid, *In the fulneſſe of time* his Sonne came, ſo it is in the fulneſſe of time before hee will ſave thee, in the fitteſt time. Therefore I would ſay to thee, whoſoever thou art, that ſueſt to *GOD* for pleaſure, for honour, it may be, to be releeved in thy ſtate, for health, for life, or for comfort; I ſay, *God* hath made a promiſe, and it is impoſſible that hee ſhould faile in the performance of it, as *Salomon* ſaith, *Prov.* 22.4. *Riches, and honour, and life ſhall he give*; but to whom? *to him that is humble, and that feareth the Lord.* You muſt put in both the conditions. Many men feare the *LORD*, which are not humbled; and ſome men are humbled, but they have ſome ſecret way of wickedneſſe, wherein they are indulgent to themſelves, but they muſt goe both together. Let a man bee holy, that hee may have no way of wickedneſſe in himſelfe, and let him be humbled

Holineſſe and humility.

bled, or else *GOD* may bestow wealth on thee, but if thy heart be not holy thou wilt forget *God* in it. And if he give thee health, if thy heart be not humbled, thou wilt be ready to use it intemperately, thou knowest not thine owne heart: but bee assured, when thou commest to *God*, hee heares the requests that are made by his Spirit, that if thou be prepared, he will not deny thee; the promise is absolute, let the condition be fulfilled: for those are the words, *The reward of humility, and the feare of God, is riches, and honour, and life*: Expect not these, when there is not the precedent preparation: for it is not best for thee.

3. To make us pray fervently.

Thirdly, it may be *GOD* doth it not, because there is a defect in thy prayer; he will have thee pray more fervently, that condition is put in, *Jam. 5. The prayer of the righteous availeth much, if it be fervent*. Indeed *God* might bestow blessings upon us for the meere asking, if we did but *make our requests knowne*; yet he is pleased to require that condition, that our prayers be fervent, and he defers the giving of the blessing until we be quickned: and therefore he deferres oft-times, to inhance, and to cause us to prize his blessings, (*lightly come, lightly gone*, as we use to say.) Things that come easily, we willingly part with, but *God* will have us prize them high: and therefore we must beg them earnestly: he holds them back to affect our appetites, to make us contend with him in prayer; or else why did hee deferre to grant the Woman of *Canaans* request? why did he defer, to give *Jacob* deliverance from his brother *Esau*?

To prize his blessings.

If

If he had done it in the beginning, *Jacob* had not so wrastled, he had not done that excellent duty of prayer all night. When *Hannah* comes to aske a ſonne of the *Lord*, (he hath given to many with leſſe adoe, but) he would not grant it her till her ſpirit was troubled, till ſhe prayed earneſtly with contention and violence, that *Eli* thought ſhe was drunke: No, ſaid ſhee, but *I am a woman troubled in ſpirit*: they muſt be earneſt, thoſe prayers that *GOD* will have at thy hands; and if thou bee not heard, goe and mend thy prayers, that thou mayeſt mend thy ſpeeding; quicken thy prayers, as thou laboureſt to make thy heart more righteous, that thou maiſt be fit. *The prayers of the righteous prevaile much, if they bee fervent*: ſo pray more fervently.

Fourthly, it may be *GOD* heares thee, but it croſſeth ſome other ſecret paſſage of his Providence. There are many things that *God*, the great Governour of the World, muſt bring together; and though thou ſee no reaſon why hee ſhould not heare thee, yet it may be he will diſcover unto thee, that the ſumme of all things being put together, thou ſhalt ſee that it is not beſt for thee to be heard. *David* now, when he comes to aske a requeſt at *God's* hands, that he might build him a Temple, it was a thing that he deſired, and hee made no queſtion but that it was according to *Gods* wil: and *Nathan* was of that opinion too, *Go*, ſaith he, *and do all that is in thine heart*: *David* did not know what belonged to that buſineſs, becauſe no man can judge of thoſe things that *God* hath appointed

4. When it croſſeth *Gods* providence otherwiſe.

appointed to bring to passe, a man cannot see round about all the corners of *Gods* Providence, no man is able to see it: wee see not the concurrence of things, how one thing stands with another. And therefore wee ought not to looke in such cases to bee heard; as the Wisemen, they thought it fit to have returned by the way they came, but *God* saw a reason to turne them another way. Therefore be not hasty in thy requests, but know, that *God* is wise, and will worke all for the best, his glory must goe in all, and one thing must bee done, that his end may bee brought to passe in all.

Againe, it may be *God* will grant thy request; but for the manner and the meanes by which hee will do it, and for the time, it is in his own power. But because these things are knowne, I will not stand to presse them further: but now I come to the last Objection.

Object.4. About the prosperity of wicked men, and the Saints afflictions.

Last of all, you will be ready to say, It is true, I would trust in *God*, if he did alway shew mercy for my sake; If I saw the Saints alwayes bring their enterprizes to passe; If I did see it still well with them that trust in him: but I finde it contrary for the most part: It is ill with them that trust in the *Lord*, and evill men prosper; and therefore what encouragement have I to trust in *GOD*, in this manner as you exhort mee to doe, when I am brought to such an exigent, to such a case, that my life or my goods are in hazzard, or my name; it is not my best may so to do: I see by experience, that those that are wise men, politike men,

men, and those that have the greatest meanes, they prosper, when as other men that feare *God*, do not bring their devices to passe.

I will answer this, and so will have done with the point.

Answ.

First, I answer, it is true, that ill men oftentimes doe prosper, and that good men many times doe not succeed; I say, we will not deny it: for we see the Scripture is plentifull, *Psal.* 37. *Feare not the man that bringeth his enterprizes to passe:* where it is supposed that they do so. In *Jer.* 12. 1. *Why do the wicked prosper?* where the Prophet sets out in particular how they prosper; he saith, *they grow and take root, they spring and bring forth fruit.* And you know what *Salomon* saith, who was a wise man, and looked through many events that fall out under the Sun: *Eccl.* 8. 14. *I have seene this vanity,* (saith he) *that where should have been Justice, there hath beene wickednesse, and it hath come unto the just, as unto the wicked: I have seene the Battell hath not been to the strong, nor bread to the wise.* And so he goes along, as you know well. He sets out in that Book plentifully, that evill men may prosper long, and may exceedingly bring their enterprizes to passe.

Evill men may prosper, and good men may be crossed.

Againe, on the other side, the Saints may not prosper, and that in those things which they doe according to *GODS* will. When *Christ* sent his Disciples over the Water, and bade them goe to the other side, yet they rowed all night, there was a great storme, that they could not doe good, so that they were in great jeopardy and danger, and

A man may find crosses in the work that *God* sets him on.

and yet it was his owne appointment: So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrary windes and waves, such streames running against thee, that thou mayest be exceedingly hazzarded, though *God* himselfe set thee on worke. When S. *Paul* went to *Macedonia*, you see *God* called him from another place, and he bade him goe thither: you shall not find that S. *Paul* was the better used; nay, you shall finde, that for the time, hee seemed to doe least good there of any place, there were few that beleeved in *God*. And *Peter*, when he came to *Christ* on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that hee sunke, he began to sinke, till *Christ* put forth his hand, and was faine to helpe him. Therefore I say, you may goe about *Gods* businesse, and yet it may not prosper. Therefore wee must set downe that conclusion, it is a great light to know that it is so. The Wiseman gives the reason of it, *Eccl.* 7. 14. (Saith he) *Thou shalt finde great variety, thou shalt finde sometimes, good times: and in the day of wealth, when thou hast it, rejoyce.*

Why the Lord dealeth promiscuously with good and bad in outward things

Againe, another time afflictions will come; know that *God* hath done it for some purpose: *He hath made this contrary to that, that thou shouldest finde nothing after him:* That is, that all the world may see that *his wayes* & his actions *are past finding out*. If *God* should deale alwayes after this manner, you might know where to have him in his wayes: If hee should alwayes give affliction to sinners, a man might say, surely *God* will doe this:

but

but it is not so, he hath made this contrary to the other; that is, he takes different courses with men, hee hath made this contrary to that, that men should not finde the print of his foorsteps: to say that *GOD* will certainely doe this another time. Therefore he addeth those words, which do immediately follow, that none might finde out any thing after him: *I have seen the just perish in his justice; and I have seen a wicked man goe on long in his malice:* This *God* hath done, that men might know to feare before him, that men might learne to cry out with S. *Paul*, *O the depth of his wisedome and understanding, and his wayes are past finding out*; that men might tremble before *God*, and acknowledge his wisdome. But I come now to a particular answer: for it is a point worthy the answering, it is a point that will stand us in much stead, when we meet with many such objections as mans heart will have in that case. Therefore I answer particularly and briefly.

First, though *God* doe so, yet remember that thou must not judge any thing, till thou see hee hath finished the worke: thou wilt not judge a mans worke till hee hath done it: If a man goe about to build, judge not his worke till it bee done, because thou seest not for what end many things are framed and made, wilt thou therefore say that he is an unskilfull builder? it were folly to doe so; but stay till he hath finished his worke, and then see how one part answers with another, and in what proportion. So in all the workes of *God*, if thou see it goe well with those that are ill, and

Answ. 1. Wee must not judge by Gods outward proceedings.

and those that are good are afflicted, stay till thou see *God* have finished his worke.

And therefore I say to thee in this case, as S. *James* saith; *Know yee not what end the Lord made with* Job? So marke what end the *Lord* makes, as with *Job*, so with all the Saints; know what is their ends. And otherwise take all the evill men, as *Jeroboam* and *Saul*, and see what end the *Lord* made with them; their prosperity was as a pleasant dreame, which was soone gone; as the flower of the grasse upon the house top, which withereth: Looke to the end of things. I cannot stand on it.

Answ. 2. Prosperity hurts evil men.

Secondly, though the wicked prosper, yet their prosperity hurts them as much as affliction and adversity doth good to the godly, their prosperity slayeth them, whereas the afflictions of the other benefits them: if thou finde this to be thy case, that thou prosper, and that thou seest thou goest on in sinne, thou hast no cause to rejoyce in this; or if thou seest other men prosper, thinke them not happy for this, it is out of mistake. It is the miserablest condition in the world; you know what *God* did to *Hophni* and *Phineas*, he did not afflict them, he let them goe long, hee sent them no disease, hee interrupted not their course: What was the reason? He had a purpose to destroy them.

To prosper in sin, a miserable estate.

So againe, when thou dost not succeed in thy matters, but art crossed, yet so long as that will do thee good, what needest thou care?

Object.

But, you will object, My afflictions are great, and

and many, and therefore how ſhall I beare them?

I will inſtruct thee; I ſay, thou haſt neede of ſtrong afflictions. Some Colts are ſo untamed, they muſt needs bee broken: ſo ſome corruptions are ſo unruly, that they will not be wrought out without great afflictions.

Anſw. We have need of ſtrong and long afflictions.

Againe, thou needeſt many afflictions, becauſe the corruptions of thy heart are of divers ſorts, and if there were but one affliction, it would not ſerve the turne.

Againe, thou haſt neede that afflictions ſhould continue long, becauſe ſinne is very naturall; ſome are hidden, and long a breeding, and cannot eaſily be removed. Therfore what though thy afflictions be ſo, as it is ſaid, *Dan.* 11.7. *They ſhall fall by the Sword, by the Famine, by Captivity many dayes.* Theſe were men of underſtanding, holy men, yet they had great afflictions of divers ſorts, Sword and Famine, ſuch as S. *James* ſpeakes of, and long afflictions for many dayes. Now all this was to doe them good, to try them, *to purge them, to make them white.* So, when thoſe afflictions are to doe thee good, and their proſperity for their hurt, let this ſatisfie thee.

Thirdly, conſider, that though they doe proſper, and godly men doe not ſo, yet their low eſtate, their impriſonment, their poverty, their obſcurity, the diſgrace which they are under; this is better to them than the honour, and the pompe, the titles and the riches that evill men have. I can but name theſe things. *Pſal.* 37. *A little that the righteous hath, is better than the riches of many*

Anſw. Afflictions of the godly better than the proſperity of the wicked.

many wicked. What is the meaning of that? That is, they have more comfort in that little, than the other have in their faire Palaces, in their great estates; thou mayest have more comfort in a little, than they have in their abundance; thou mayest have more comfort in obscurity, as S. *Paul* saith; *as not known*; though a man be obscure, yet if he be knowne to *God*, and to mens consciences, he is of greater eminency than those that are in the highest place. So though thou have poore possessions in outward things, though thou be melancholike, and alwaies sorry, yet that little, that very condition is better to thee, than the outward condition is to the other.

Ans. 4. Evill men at last come to miserie.

Fourthly, in perillous times this is a great difference: for though a man have prosperity, yet certainely, a hard time will come, a time of sicknesse, and of temptation, and of death will befall us: *Psal. 37. In perillous times they shall be confounded:* here is the difference: and *they shall melt as fat:* that is, In such a time their hearts shall faint, and such men have nothing to sustaine them; they shall be confounded in such a time, they shall not know what to doe.

Quest.

But now you will say, What perillous time is that, when *God* will deale so with them? you will say, in those perillous times, for ought we see, the sword devoures one as well as another; captivity, it sweeps away one as well as another: Sickenesse, when it comes, it falls upon the just as well as the unjust: And therefore in the perillous time, I see no difference between the godly and the wicked.

I an-

I anſwer, there is difference when the ſame affliction fals upon both. Looke in *Jer.* 24. you ſhall find there, that both were carried away captives, good men & bad men, the whole Chapter is ſpent in it; it is but a ſhort Chapter: See there, what difference there is in the ſame afflictions which fell to both: ſaith he, There were two Baskets, the one was full of good Figs, the other was full of bad, which *could not bee eaten for badneſſe*: looke in the Text, you ſhall finde that both were carried away captive, but here is the difference, they were carried both in an indifferent manner, (ſaith hee) you ſhalbe carried captive aſwel as the other, the good Figs in the Basket, but *I will know you, mine eyes ſhall be upon you to doe you good, and I will bring you back in due ſeaſon, and I will plant you in captivity, and you ſhall grow; and I will build you, and you ſhall not be deſtroyed; and I wil give you an heart to know me in that condition; and I will be your God, and you ſhall be my people*: all this will I do to you, although you be in the ſame affliction. And what wil he do to the other? They ſhall be carried in a basket into captivity; but ſaith the *Lord, I will make you a reproach, I will make you a curſe, I will make you a common talke, I will deſtroy you when you come into captivity, with the ſword, with famine, with peſtilence, mine eyes ſhall be on you for ill* in ſuch a caſe. So I ſay, the ſame Beſome of deſtruction may ſweepe away both, the ſame ſword may devour both, the ſame diſeaſe may ſeaze upon both, there is no great difference outwardly in the ſame affliction; both may die, and is there no great difference in their death?

Anſw. Difference between the ſaints & others in the ſame afflictions.

Though the ſame affliction befall both, yet *God* hath reſpect to his in it.

death? both may be ſick, & is there not a great difference? In the one, his heart is made glad & light in *Gods* countenance, in his Beloved; when as the other hath nothing to hold him up: The one hath the conſolation of the Spirit, the other wants it.

2. The wicked are in ſlippery places.

Again, conſider in affliction there is great difference, as you ſhall find this difference between the condition of the Saints and others, although their outward condition ſeeme to bee alike; The evill man *ſtands in ſlippery places*, & his condition is uncertaine, and it is a great miſery to be uncertaine, for a mans condition to bee ready to bee blowne down with ſuch a wind, he knowes not how long he ſhall continue and ſtand; ſo they ſtand in ſlippery places. The other, thoſe that are built on *Chriſt*, are like the houſe built on the Rock, they are ſure it ſhall be well with them.

3. Miſery comes ſuddenly on the wicked.

Againe, afflictions that come to the wicked, they come ſuddenly. Therefore it is a thing proper to the wicked, *Prov.* 1. 27. *Their deſolation ſhall come ſuddenly, and their deſtruction as a whirlwind:* Why, is it not ſo with the godly? doe not they often periſh by ſudden death? doth it not fall on them? doe not ſudden changes come to them as well as to the others? No: Things are ſudden, not from the ſuddenneſſe, but from the want of the preparation of the perſon that they fall upon: therefore *GOD* will not ſend affliction upon his children till he have prepared them; hee will prepare them, and then it is no matter if they come ſuddenly, it is no matter though he ſtrike them ſuddenly before they bee aware; when

In what reſpect things are ſaid to be ſudden.

when he hath fitted them, it comes not ſuddenly, Death comes not upon them as *a ſnare*: that is to be taken in a ſnare properly, when the Beaſt is taken in a ſnare by the Huntſman, or by the Fowler, who means their deſtruction; ſo afflictions come upon evill men as a ſnare, when as they are taken in an evill Net, Satan takes them there to deſtroy them eternally. Snare.

Againe, the afflictions of the godly are not ſo heavie to them, as the afflictions of the wicked are; *GOD* afflicts them in the branches, not in the root; they drinke of the Cup, but not of the dregs; but as for the wicked, he ſmites them ſo, as that he ſmites them not the ſecond time, that they roare for his wrath, *Pſal.* 31.24. The godly *though he fall, yet ſhall hee riſe againe*, he ſhall not be caſt off, the *Lord* puts under his hand: That is, though the godly fall into affliction, yet he is not broken in the fall. *God* puts under his hand, he fals ſoft, he fals not ſo, as to breake his necke, to be undone; ſo there is that difference. So that though *GOD* doe the ſame act to both, yet he doth it to the one for love, to the other he doth the ſame act for deſtruction. Like to a man that loppeth Trees, there is a certaine ſeaſon in the yeare, when if he loppe his Trees, they will be the better for it, if they be lopped in due ſeaſon, they are the better; loppe them at another time, and they will wither: So *God* comes to the wicked man in the unfitteſt time to him, *a time when they look not for him*, a time that wicked men fear leaſt, then he comes juſt as a Theefe doth in the worſt 4. Affliction eaſie to the godly.

God meets with wicked men in the unfitteſt time.

and moſt dangerous time of all for the owner of the houſe, then comes the Theefe, he picks out that time: So *God* comes upon the wicked, and afflicts them when thy are in peace and proſperity: take heed that he lop thee not at that time when thou ſhalt wither to deſtruction, when thou art not prepared. So the Scripture ſaith, ſudden deſtruction comes upon wicked men: So that ſuddenneſſe is, when men are not prepared. And ſo when *God* ſaith, he will free the godly from ſudden death, his meaning is, he will prepare him and fit him for death. Put all theſe together, That the wicked bring their enterpriſes to paſſe, that the godly are croſſed and afflicted, that *God* hath a ſpeciall end in this, that death, affliction and ſickneſſe come ſuddenly upon none but wicked men, and it will give ſatisfaction to any man. I ſhould come now to preſſe the point, but the time is paſt, I cannot doe it. So much ſhall ſerve for the ſecond Uſe, for the anſwering of the Objections.

3. Faith muſt be improved to increaſe ſanctification.

The third thing to ſet faith on work in, is to ſanctifie you, to mortifie your luſts, to revive and ſtrengthen you, in the inward man, and to make it quicke in every good worke. This point I intended to handle at this time. Faith is exceeding effectuall to doe this. I will touch it but in one word. I will not hold you long. Set faith aworke to ſanctifie thy heart.

Queſt. You will aske me, how ſhall I doe it?

Anſw. How faith ſanctifies the heart.

Faith doth it divers waies. I cannot go through them: Set faith on worke to beleeve the forgiveneſſe of thy ſins, to beleeve the Love of *God* towards

wards thee, to beleeve the promises, and thou shalt find that these will sanctifie thy heart, this act of faith will purifie thy heart. But how can that be? Because this shall turne thy heart from thy sins, to *God*: for there is no way to mortifie lusts, and to quicken thy heart, but by causing thee to delight in *God*. No man can have his heart weaned from sin, divorced from sin, which he hath beene wedded to all his life, except he find another husband, in whom hee may delight more: Now the more thou beleevest that *God* is thine, the more thou beleevest that thy sins are forgiven, the more thou canst set faith on work to do this, the more victory thou shalt get over thy sins, that is the nature of mans disposition, that still it desires that object that is amiable and pleasant. Now if thou look on *God* as a Judge, that will turn thee away from him, that makes thee continue stil in sin; but when thou lookest upon him as upon one that loves thee, as one that favoureth thee, as one that is thy friend, that accepts thee, this will winne thine heart, this will cause a mans heart to turne from sin, to turne from darknesse to light, it will make him to leave the waies wherein he delighted before, it will divorce a mans heart from the sin wherein it hath taken pleasure a long time, so that it shall never get the victory over it. Therefore the best way in such a case, is to set faith on work, to beleeve the forgiveneſſe of sin; remember the promises of *God*, those promises you have heard often, that *God* will forgive thy sins, that he wil pardon thee, take these promises, and apply them; see *God* ready to

By beleeving forgiveneſſe.

The best way to mortifie lusts.

forgive, this will turne thy heart from ſin, thou ſhalt finde ſin die and wither in thee, and thy heart to grow and be quickned in grace: you know, that to get a loving heart, is to beleeve that *God* loves us, to beleeve that our ſins are forgiven. Now I ſay, there is nothing that weakneth ſin indeed, but to love *God*, whatſoever ſin is weakened by other meanes than by love to *God*, by turning the heart to him by repentance and mortification, that ſin lyeth hid, though it ſeem no way to increaſe: this increaſeth love, when we beleeve the promiſe of *God*, that he is ready to forgive; that is effectuall for this purpoſe. When *Chriſt* came to *Peter*, and ſaid unto him, *Loveſt thou me?* then, ſaith he, *feede my ſheep*. So after this manner, when thou once beleeveſt that *GOD* loves thee, and canſt bring thy heart to love him again; if now *Chriſt* ſhould come to thee, and ſay, *Loveſt thou me, who loved thee, and gave my ſelfe for thee?* if thou doſt love me, diſdain ſuch a thing which I hate, doe not ſuch things as will grieve me; *keep my Commandements, keepe my Sabbaths:* if thou loveſt me, let not thy converſation be in wantonneſſe, *in ſtrife and envying*, if thou love me, labor to bring ſome glory to my Name, and to do ſome good to mankind; if thou love me, be diligent in thy Calling; if thou love me, honour me, do good to others, doe good to thy ſelfe with it. Let a man goe thorow all the particulars of ſin, and he would abſtain from it, if he would ſet faith on work this way, to ſanctifie his heart.

Nothing weakneth ſin, but love to *God*.

2. By overcomming the world

Againe, faith doth it by overcomming the Word; for when a man is drawne, one of theſe two

two things drawes him, Either ſome offer of ſome great benefit, or ſome great evill which he is put in feare of: now when he lookes, and ſeeth that *God* is able to keep him, when men do their worſt, and that hee can give him a heavenly Kingdome; when he lookes to the promiſe, hee is above the World.

Againe, he not onely overcomes riches, but he makes advantage of them; he not only loves them as a ſlave, but he gets the victory over them, and he gets ſervice from them. And ſo when men can make their recreations to ſerve their turns for better purpoſes, when a man not onely overcomes them, gets the victory of them, but makes them ſerviceable, ſo a man makes advantage of the World.

Again, when thou wouldſt have thy ſanctification increaſed, increaſe thy faith. The more thou beleeveſt, the more the Spirit of *Chriſt* is conveyed into thy heart. The ſtronger thy faith is, the more the wind of grace, the ſappe ſhall flow from *Chriſt* into thy heart. As old *Adams* corruption, it is with the grace of *Chriſt*, when thou commeſt near, thou *art ingraft into the ſimilitude of his death*; that is, there comes a gift from him, he ſends his Spirit into thy heart, that makes thee joy in him, that cauſeth thee to die to ſin, & to live to righteouſneſſe. This I thought to have opened: But ſo much ſhall ſerve for this time, and for this Text.

3. Becauſe the more we beleeve, the more the ſpirit of *God* dwelleth in us.

FINIS.



OF LOVE.

The first Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

IN the fourth Verse of this chapter the Apostle affirms, that there is no justification by the Law: for, saith he, *If you bee justified by the Law, you are fallen from grace*: that is, you cannot be partakers of that Justification which is by grace: because to have it by the Law, and to have it by Grace, are opposite. And hee

gives a reason for it, because (saith hee) *Through the Spirit we wait for the hope of that righteousnesse which is by Faith*, and not by the Law. When he had expressed himselfe so farre, which is the righteousnesse received by faith, that is, that righteousnesse which is freely given by *GOD*, offered to us, wrought by *Christ*, but taken by faith on our parts: Thus, saith he, you must be justified. Now to confirme this, he gives a reason in this verse that I have read: for, saith he, *In Christ Jesus*, (that is, to put a man into *Christ Jesus*, or to make him acceptable to *GOD* through *Christ Jesus*, to doe this) *neither circumcision availeth any thing, nor uncircumcision*: that is, neither the keeping of any part of the ceremoniall law, or the omission of it, nor the keeping of the morall law, or the breaking of it, will helpe to ingraffe a man into *Christ*, or to make him aceptable to *GOD* through *Christ*: What will doe it then? Nothing (saith he) but onely faith. Now lest we should bee mistaken in this, as if he should require nothing at their hands but an empty idle faith, he addeth further, it must bee such a faith as is effectuall, as is working: And that is not enough, but it must be such a faith as *workes by love*. So that you have two parts in this Text: One is a removall or a negation of that which doth not ingraffe us into *Christ*, or that makes us not acceptable to *GOD* through *Christ*; it is not being circumcised or uncircumcised, or any thing of that nature. The other is the affirmative part; What is it that doth it, that makes us in a glorious condition, that makes

Two parts in the Text.

makes us ſonnes of *GOD?* Saith he, it is onely faith and love, it is ſuch a faith as is accompanied with love and good workes; ſo that you ſee hee removes all workes of ours, all works of the Ceremoniall Law, Circumciſion in nothing, it is as good as if you were not circumciſed, it is all one. And by the ſame reaſon that Circumciſion is excluded, all other is. And not onely workes of the Ceremoniall Law, but all the workes of the Morall Law alſo, conſidered as the means of juſtification; becauſe they are oppoſite to faith, they exclude faith, and faith excludes them, ſo as they are aſwell to be ſhut out, as the works of the Ceremoniall Law. None of theſe, ſaith the Apoſtle, will doe it. For you muſt know, the way to ſalvation is contrary to that of damnation. Looke how you loſt the kingdome of *God*, ſo you muſt get it, looke what gate you went out at, by the ſame gate (as it were) you muſt come in at. What was it that loſt all mankind the kingdome of heaven? You know it was not our particular breaches of the Morall Law; but it was the fall of *Adam:* and when the root was dead, you know, all the branches dyed with it. Well, what way is there then to regaine this loſſe? we muſt goe in againe into Paradiſe by the ſame way that wee went out, that is, by being borne of the ſecond *Adam*, and by being made partakers of his righteouſneſſe: by being borne of him, or ingrafted into him. As you communicate of the ſinne of the other, becauſe you are his children, ſo you muſt partake of his righteouſneſſe. A

gaine, ſaith the Apoſtle, it is the *Lords* pleaſure that you ſhould be ſaved after this manner, becauſe hee would have it to bee of grace. If you ſhould have beene ſaved by any workes of your owne, you would have imputed it to your ſelves, and to your owne ſtrength: But the *Lord* would have it to be of grace, of his free will, and therefore he would have it meerely of faith, by taking the righteouſneſſe of the ſecond *Adam*, which he hath wrought for you. Againe, he would have it ſure to all your ſeed: if it had beene by workes, it would never have beene ſure unto you, you could never have kept the Law ſo exactly. But ſince *Chriſt* hath wrought righteouſneſſe, and you have no more to doe but to take it, now it is ſure, or elſe it would never have beene ſure. Againe, if it had beene by workes, the fleſh had had wherein to rejoyce, it might have ſomething to boaſt of: But the *Lord* will have no man to rejoyce in the fleſh; but *let him that rejoyceth, rejoyce in the Lord.* Now if it had beene by works, if it had beene by any inherent righteouſneſſe, by any ornament of grace that the *LORD* had beautified us with, we had had rejoycing in our ſelves; but now that it is by the ſecond *Adam*, by comming home to him, by taking him, by applying his righteouſneſſe: Now no fleſh can rejoyce in it ſelfe, but now whoſoever rejoyceth, rejoyceth in the *LORD*. Therefore ſaith the Apoſtle, you muſt know this truth, you can never be ſaved by doing theſe actions, no, nor you ſhall not loſe ſalvation by omitting them.

them, for this is not the way that the *Lord* hath appointed mankinde to be saved by: But the way by which mankinde must be saved, is by receiving *Jesus Christ* and his righteousnesse. But you must remember, that you must take him so as to love him. And it must be such a love as is fruitfull in good workes, and not an empty and idle love, that is a love in shew only, but it must be a love in deed and in truth. Now in the handling of these words, we will begin with the affirmative part, because though the other be put first, yet the affirmation, you know, in order of nature, is before the negation: therefore I will begin with this, what it is that puts us into the happy estate of life and salvation, Faith. But *faith that works by love.*

This is enough to make this cleare to you, that these two great radicall vertues, Faith and Love, are the two pillars, as it were, upon which our salvation is built. The first of them we have handled at large, Faith and the efficacy of it, in the Text we handled of effectuall Faith: Now the other remaines, of Love; whence wee will deliver this point to you, that,

Doct.

Whosoever loves not, whatsoever else he find in himselfe, whosoever loves not the Lord Jesus, is not in Christ, and by consequent, is in a cursed and damnable estate.

He that loves not, is not in Christ.

Because this is necessarily required, that you have faith and love, or else you can have no salvation; or else you are not in *Christ*, and cannot be acceptable to *God* through *Christ*. So our businesse will be to open unto you this grace of Love, that

you may know what it is. And that you may know it, we must first declare unto you a little in generall what this affection of love is.

All affections, as you know, are nothing else but the diverse motions and turnings of the will. As the will turns it selfe this way or that way; so a man is said to bee affected, to love or to hate, to grieve or to rejoyce. Now love is that act of the will, whereby it turnes it selfe to a thing, as hatred is that whereby it turnes it selfe from a thing: And that which is the object of this affection of love, is something that is good; for that which is true, and that which is beautifull, is not the proper object of love, that is the object of the intuitive understanding: but it is no further the object of love, than it is good. For, this take for a generall rule, wee love nothing but as it is good; and a thing is said to be good, when it is sutable, proportionable, and agreeable to us, for that is the definition of a good thing. There may bee many things that are excellent, that are not good to us; we say not that any thing is good, but that which sutes and is agreeable to us, and convenient for us. So that, if you take the definition of this affection of love in generall, *Love is nothing else, but a disposition of the will, whereby it cleaves or makes forwards to some good that is agreeable to it selfe:* I say, it is a disposition of the will, whereby it cleaves to, and makes forward to some good thing agreeable to it selfe. Which you must marke, for we shall have use of all this in the sequel of this tract.

Love what.

Definition of love in generall.

Now

Now this love ſhewes it ſelfe by two effects: It would have the thing it loves to be preſerved.

Two effects of love.

And ſecondly, a man that loves, would have it his, and therefore he drawes neare to it, or elſe he drawes the thing neare to him. For I take it not to bee true, that is commonly taken for granted, that love is a deſire of union. For wee doe not alwayes deſire that the thing ſhould bee united to us, that we love, (for a thing may be too neare us, as letters may be too neare the eye, as well as too farre off:) But we would have things in ſuch a diſtance as is moſt agreeable to us. As we love fire for our uſe, but it may bee too neare us; and wee love a knife for our uſe, but it may be too neere: So by the way, marke it, It is not alwaies a deſire of union, but it is a deſire to have the thing it loves, in ſuch a diſtance as is moſt agreeable to us; but ſtill remember this, that love ſhewes it ſelfe by theſe two effects: It deſires the preſervation of the thing: Secondly, hee would that what he loves, might bee his. As when a man loves an unreaſonable creature, when hee loves a glaſſe, when he loves a horſe, he preſerves the glaſſe, hee keeps the horſe ſtrong and faire; and if he can, hee would have them for his uſe. So a man that loves riches or honour, or that loves a good name, hee preſerves them, he would have them his: that is, he would have them at his owne arbitrement, for his owne turn and ſervice. So a man that loves his ſonne or his friend, he deſires the preſervation of them, and withall hee would have them his; that is, he would have them ſo ſure united to him, as

may ſtand with his conveniencie. This is the nature of love. One thing more know of it, it is a commanding affection: Love and hatred are, as it were, the great Lords and Maſters that divide the reſt of the affections betweene them, as when a man loves, hee deſires, he goes and makes forward towards the thing he loves; if he obtaine it, he rejoyceth in it; if he doe not obtaine it, yet, if there be probability, then he hopes, if there bee no probability, then he deſpaires; if there be any inconvenience and impediment that hinders him in his proſecution, he is angry with it, and deſires to remove it: thus theſe affections hang on love. Againe, on the other ſide, as love deſires the preſervation of the thing in a neareneſſe and union of it, ſo hatred deſires the deſtruction of the thing, and the ſeparation from it. And upon this affection likewiſe hang the others. When a man hates a thing, he flies from it; if it overtakes him, hee grieves; if it bee likely it will overtake him, though it be not yet on him, he feares; if he think hee is ſtrong enough to reſiſt it, hee is bold and confident. So theſe two affections (I ſay) divide the reſt. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kinds of Love: And you ſhall find theſe kinds of Love: I will name them briefly.

Love a commanding affection.

Five kinds of love 1. A love of pity.

Firſt, there is a love of pity, as when you love a thing, you know, you deſire the preſervation of it; when you finde any thing lye upon it that deſtroyes it, you pitie the thing you love, and deſire

ſire to remove it: So a father pities his ſon when he is ſicke, when hee is vicious and untoward, hee loves him now with a love of pitie, hee deſires to remove the thing that hurts him.

Secondly, there is a love of concupiſcence, that is, when a man deſires the thing that hee is ſaid to love meerely for his uſe. As when you love an inanimate creature, or any other creature for your uſe, you are ſaid to love it with a love of concupiſcentiall deſire: and this is in common men, a ſutableneſſe betweene the object and the lower faculties. 2. A love of concupiſcence.

Thirdly, there is a love of complacency, when a man is well pleaſed with the thing, that is, when the object is ſomewhat adequate to the higher faculties of the will and underſtanding; that there is ſome agreeableneſſe between the thing loved, and the frame of the ſoule, ſo that when he lookes on it, he is well pleaſed with it. So the maſter loves his ſcholler that is every way towardly: ſo the father loves his ſon, as one in whom he is well pleaſed. 3. A love of complacency.

Fourthly, there is a love of friendſhip that goes beyond this love of complacency, becauſe in the love of friendſhip there is a reciprocation of affections, when a man both loves and is beloved again: So a man loves his friend, and is loved again by his friend. 4. A love of friendſhip.

Laſtly, there is a love of dependence, when one loves one upon whom all his good depends, ſo we are ſaid to love *GOD*, we love him as one upon whom all our good and happineſſe, all our comfort 5. A love of dependence.

comfort and hope depends. Now, as you ſhall ſee after, with theſe three laſt loves, wee are ſaid to love the *LORD*, we love him with the love of complacence, becauſe he is a full adequate object to the ſoule: and wee love him with a love of friendſhip, becauſe there is a mutual love, he loves us, and we love him; as the Spouſe ſaith, *My beloved is mine, and I am his.* Againe, we love him with a love of dependence, for we hang and relye upon him for all our happineſſe and comfort. Now this love wherewith wee love any object that is ſutable to us, it hath degrees, and that love is ſtronger, as the object of that love is more adequate and full. Againe, as it is more free from mixture; for all things that we love in this world, we know, there is ſome mixture of evill in them, and therefore our love is leſſe.

Our love to *God* threefold.

Againe, as the thing we love is more high and ſupernaturall; as wee hang and depend upon it more, ſo we love it more; all theſe you ſhall finde in *GOD*. Now lay theſe generall principles, and we will make uſe of it afterwards: Onely this obſerve more, before I paſſe from the generall deſcription of it, That there is a naturall love that *GOD* hath placed in the heart of every man, and that love wherewith every man loves himſelfe, ſuch a love as every man hath to his children, ſuch a love as wherewith a man loves his wealth, or any thing by nature that is good to him.

Three ſorts of love.
1. Naturall.

Now this naturall love hath two other loves hanging on both ſides of it:

2. Sinfull.

One is a vicious and ſinfull love, that carryes

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it the wrong way to love ſinfull things.

The ſecond is a ſpirituall love, which ſets limits to this naturall love, that ſets bankes, as it were, to the ſtreame of naturall affection, that ſuffers it not to runne over; and not ſo onely, but gives a higher riſe to this naturall love, and pitcheth it on higher ends, it elevates naturall love, and makes it an holy love. So that all naturall love is to bee ſubordinate to this, otherwiſe it is not good; for naturall love is but given us to help us to goe that way that ſpirituall love ſhould carry us, even as the winde helps the ſhip, whereas otherwiſe it ſhould have been driven with Oares: And therefore the *Lord*, to helpe us to love our ſelves, and to love our children, and to love thoſe things that are ſuitable and convenient to us, hee hath in mercy, and for an helpe to us, put a naturall affection into our hearts, which yet is to be guided by ſpirituall love, that wee are now to ſpeake of.

3. Spirituall.

Why *God* hath planted naturall love in us.

So the next thing is, to ſhew what is this ſpirituall love, this love of *GOD*, this love of *Chriſt Jeſus*.

And firſt we will ſhew how it is wrought, and withall, what it is. For you muſt know, that every man by nature hates *God*, by reaſon of that oppoſition and contrariety which is betweene *God* and every man by nature, for all love comes from ſimilitude and agreeableneſſe: And therefore where there are two of a contrary diſpoſition, there muſt needes be hatred. Now the pure nature of *GOD* is contrary to us, and therefore every

Why we hate *God* naturally.

every man by nature hates *GOD*. And therefore that love may be wrought in the heart of man towards *GOD*, this sinfull nature of ours must be broken in pieces, and subdued. And againe, it must be new moulded and framed before that can ever be fit to love *God*. Therefore if you would know how this love of *God* is wrought in us, it is done by these two things:

Love of God wrought in us by two things. 1. Breaking our heart by the Law.

First, by breaking our nature in pieces, as it were; that is, by humiliation, and by the Law.

Againe, by moulding it anew, which is done by faith, and by the Gospel: for when we come and propound *Christ* to men to be taken, and to be received and loved by them, what is the answer wee have from them? Most men, either minde him not, or regard not all this invitation to come to *CHRIST*, but they deale with us as those that were invited to the marriage, saith the Text, they made light of it, they cared not for the invitation, it was a thing they looked not after: or againe, if they doe, yet they mind them not enough, becaufe they doe not prize *Christ* enough. Therefore the first thing the *Lord* doth to prepare mens hearts to love him, is to send the Law to humble them, to discover to men what need they are in, to make an impression on their hearts, of that bond of damnation that they are subject unto when the Law is broken, that mens eyes may be opened to see their sins; then a man begins to looke toward *Christ*, to looke on him as the captive lookes on his Redeemer, as a condemned man lookes on him that brings him a

Pardon

pardon, as a Widow that is miserable and poore, indebted and undone, lookes upon her husband that will make her rich and honourable, that will pay all her debts, I say, when a mans heart is thus humbled and broken by the Law, by sound humiliation, then he begins to looke towards *Jesus Christ*. But, I say, men doe faile, partly that they have no sense of their sinnes, or else they have a sense of their sinnes, but not enough to bring them home to *Christ*; for that was the fault of the second and third ground; there was impression made in them, that they prized *Christ*, but there was not so deepe a preparation as to love *Christ* indeed, so as to preferre him above all things, so as to cleave to him, so as they will let him goe for nothing. And therefore this is required, that our natures bee broken all in pieces, that is, that the humiliation be deepe enough, not a little light impression, a light hanging downe of the head, a little sense of sinne, but so far as it may be to purpose, that hee lookes to *Christ* as to the greatest good in the world, that he will rather undergo any thing than misse of him, that he will rather part with all his pleasure, than hee will goe without him. That is the first thing that must be done to prepare our hearts for this love, our hearts must be humbled by the Law.

Now, when this is done, they must be made up againe, as I told you, they must bee moulded anew, and that is done by the Gospel, and by Faith: For when the heart is thus prepared, now let the Gospel come and welcome: now a mans heart

2. By making them up by the Gospel.

heart is fit to be wrought on: Why? what doth the Goſpell? The Goſpell comes and tels you that the *Lord Jeſus* is willing to bee your Redeemer, is willing to be your *Lord*, he is content to be yours.

If you will take him, you ſhall have him and all his.

Now when a mans heart is broken, you cannot bring him better newes; Indeede till then you may go and preach the Goſpel long enough, you may propound *Chriſt* to men, they will not take him: But when wee propound him thus to a heart prepared, thus to him that is poore in ſpirit, to him that hath his heart wounded in the ſenſe of his ſins and of *Gods* wrath, now I ſay, hee is willing to come in, he is willing to take *Chriſt* as a Lord, as a Husband: when that is done, that *Chriſt* hath diſcovered his will to take them, and they reſolve to take him, then there ariſeth a holy, a conſtant conjugall love, wherein they are rooted and grounded. This is the love wee are now to ſpeake of. So that to prepare us to love *Chriſt*, we muſt come to looke on him, as upon that which is ſutable and agreeable to us. And again, as one that is willing to receive us: And that you muſt marke diligently. Therefore wee will give you this definition of love out of that which hath bin ſaid: *It is an holy diſpoſition of the heart, riſing from faith, whereby wee cleave to the Lord, with a purpoſe of heart to ſerve him, and to pleaſe him in all things.*

The love of Chriſt, what.

When theſe two things are joyned, that a man

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is humbled, and lookes on *Christ*, as one that is now fit for him: And secondly, he is perswaded that *Christ* is willing to take him; when this is done, a man receives *Christ* by faith: and from this faith, this love issues. Whence this is specially to be marked, and it is a matter of much moment, that to love the *Lord*, it is not onely required that you be perswaded that he is well affected to you, that he is willing to receive you, (for that men may have, which say that *Christ* is mercifull and ready to forgive, and so they think; but yet they love him not: Therefore I say, it is not onely required that you looke on *Christ* as upon one that is well affected and propitious to you) but also that you looke on him as one that is sutable and agreeable to you, for both these must concurre to incline your hearts to love him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you; and also you must be perswaded that hee is willing to receive you. Now the first indeed is the maine. This second, That *CHRIST* is willing to forgive you, and to receive you, though it be weake, it may bee such as is a true faith, and may beget love: when a man lookes on any other men that he loves, if he see so much excellency in them, as that he longs after them and desires them, though he thinks there be a backwardnes in them to love him, yet if there bee some probability that they are likely to love him, hee may come so far as to embrace them in his affections, and have a desire to them, though it bee true, as that perswasion is

Two things make us love Christ.

is ſtronger, ſo their love is more neere, for faith and love grow together: Indeed if there were an utter adverſeneſſe, if there were enmity, as it were impoſſible to remove it, then we could not love, but hate even as *Cain* and *Judas* did. But I ſay, that is a thing you muſt eſpecially marke, that Faith doth not conſiſt in being perſwaded that *Chriſt*, or *God* through *Chriſt*, is willing to forgive you your ſinnes, or to receive you to mercy, but in this, your judgement muſt be rectified, that is, to know that you are to looke on *CHRIST* as one that is ſutable and agreeable to you, as one to whom you have an inward inclination, as one that is fit for you. This is the maine thing, the other eaſily followes, to be perſwaded that hee is willing to forgive us, and that he is willing to love us: therefore whereas, it may be, you have thought, that to beleeve that *GOD* is willing to forgive you your ſinnes, is faith: I dare be bold to ſay, it is not full faith: you may have it, and yet not ſavingly beleeve, you may have it, and yet not bee true beleevers. This I make cleere by this argument: That which begets no love, is not faith. But you may be perſwaded that *Chriſt* is willing to forgive you your ſinnes, and yet not love him, as a priſoner may be perſwaded that the Judge is willing to pardon him, and yet for all this hee may not love the Judge: for love, as I told you, comes from ſome ſutableneſſe, ſome agreeableneſſe betweene the partie that loves, and the party that is loved. Againe, you ſhall finde this by experience: A man may

Note.

Men may have a perſwaſion of forgiveneſſe, & yet not beleeve.

may be perſwaded that he is in a good eſtate, that he ſhall be ſaved, and that his ſinnes are forgiven him, and yet for all this, he may be an unregenerate man, he may bee a man that hath no life of grace in him: I ſay, wee ſee oft in experience, many men applaud themſelves in their good perſwaſion, and they die peaceably and quietly, and all is well, they thinke *GOD* hath forgiven them; and yet we finde there is no love in them, nor no fruit of love. Againe, on the other ſide, a man that hath his heart broken with the ſenſe of his ſinnes, may hunger after righteouſneſſe and after Chriſt, he may long after the *Lord* himſelfe, that he deſires him more than any thing in the world; and yet there is but a weake perſwaſion that the *Lord* will receive him and forgive him his ſinnes: I ſay, this man may be a true beleever; though he bee not ſo fully perſwaded that *CHRIST* will forgive him, when the other is no true beleever, as I ſaid to you before. As when one loves another man or woman, if hee looke on him as one that is ſutable to him, if he thinke it be but by good probability and likelihood; I ſhall obtaine their love, though I have not yet a full aſſurance of it; I ſay, there may be an affection of love. And thence I confirme that which I ſaid to you, that faith that hath beene joyned with it is true; and that faith that is disjoyned from love, it is not true. So I ſay, ſuch a diſpoſition of heart as lookes on Chriſt as one whom he longs after, he lookes on him as on a husband, as one whom hee is willing to match with, that he can ſay truely, This is the

A true beleever may have but a weak perſwaſion of forgiveneſſe.

beſt husband for me in all the world, though yet I have not wooed him, though yet I have not a full aſſurance of his affection to mee, as I would have; I ſay, this will certifie your judgement, and withall it will comfort you, that though your faith be weake, yet hee belongs to you, it is a true faith. Againe, it ſhuts out thoſe that have falſe hearts; although thou thinkeſt thy perſwaſion be full, that *Chriſt* belongs to thee, yet if thy heart be not thus prepared to ſeeke him, and to eſteeme him, thy faith is not true. I can ſtay no longer in the opening of this, ſo much ſhall ſerve to ſhew you what this love is: You ſee what love is in generall, and this love to the *Lord*, this love to *Chriſt*.

Now I come to proſecute the point, having gone thus far in the explication of it; I ſay, this love is ſo neceſſary to ſalvation, as that hee that hath it not, is in a curſed and damnable condition, he is not in *Chriſt*, if hee doe not love; that, as the Apoſtle ſaith, *He that beleeves not ſhall be damned*, we may ſay as well of love, for there is a tye betweene all theſe, faith, repentance, and love. And therefore we find theſe words put promiſcuouſly, ſometimes he that beleeves not ſhal not be ſaved, ſometimes he that repents not ſhall not be ſaved, ſometimes he that obeyes not, ſometimes he that loves not ſhall not bee ſaved: and therefore the Scripture is cleare in it, and there is good reaſon for it.

Reaſon 1. If a man loves not, there is a curſe on him.

Firſt, becauſe if a man loves not, there is a curſe, there is a woe due to him. For whereſoever there

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is not love, a man is an hypocrite, as our Saviour saith to the *Scribes* and *Pharisees*, *Woe bee to you Scribes & Pharisees, hypocrites*, that is, because you are hypocrites. Now whereſoever love is not, there is nothing but hypocriſie in ſuch a mans heart. For what is hypocriſie? Hypocriſie is nothing but to doe the outward action without the inward ſincerity; as we ſay it is counterfeit gold, when it hath the forme and colour of gold, but in the inſide is baſe: as wee ſay, he is a falſe *Hector*, when he acts the part of *Hector*, but is not ſo indeed: So hypocriſie is to doe the outward act without the inward ſincerity. Now to doe them without inward ſincerity is to doe them without love; for to doe a thing in love, is to doe it in ſincerity. And indeed there is no other definition of ſincerity, that is the beſt way to know it by: A man that doth much to *God*, and not out of love, all that he doth is out of hypocriſie, hee is an hypocrite, and there is a wo belongs to him. So that as we deal with counterfeit wares, we break them in pieces, or we ſet markes upon them, as we doe with counterfeit pieces of gold and ſilver, we bore holes in them, as condemned pieces; ſo the *Lord* propoſeth a wo to ſuch as love him not, for in that hypocriſie conſiſts, when a man doth much, and doth it not out of love.

Hypocriſie, what.

Againe, hee that breakes the Law, you know there is a curſe belongs to him: Now there is a double keeping of the Law, a ſtrict and exact keeping of it, and there is an evangelicall keeping of it, that is, when you deſire and endeavour to ful-

Reaſ. 2. He breaks the Evangelicall Law.

fill the Law in all things: and accordingly there is a double curse, there is a curse that followes the breach of the morall law that belongs to all mankinde, till they be in *Christ*; there is besides an Evangelicall curse, that followes upon the Evangelicall breach of the Law. Now when a man loves not, he breakes the whole Law: for as love is the keeping of the whole Law, so the want of Love is the breach of the whole Law; because though hee may doe many things of the Law, though he may keep the Sabbath, though he may deale justly, though he may heare the word, and doe many things, yet because it is not out of love, he breakes the whole law. When he breakes the law thus, there is a curse belongs to him, and it is the curse of the Gospell that cannot be repealed, it is more terrible than the curse of the Law. And therefore he that loves not, is in a cursed and damnable condition.

Reas. 3. He is an Adulterer.

Againe, you know, in the Law of *God*, an Adulterer ought to die. As in the law of tryall; when the woman was to drinke the cursed water, if shee were an Adultéresse, it was a curse to her, the *Lord* appointed it to be death to her. Now hee that loves not the *LORD*, is an Adulterer, that is, he is false to the *LORD* that should be his husband. And when he loves not the *Lord*, he doth love somewhat else: And doth it not deserve a curse to preferre pelfe before the *Lord*? That he should *love pleasures more than GOD*? That he should *love the praise of men, more than the praise of GOD*? And this is the case of every man that loves

loves not the *Lord*, he loves the world: and he that loves the world is an *Adulterer and an Adultereſſe*, ſaith S. *James*.

Reaſ. 4. Becauſe hee ſlights *Gods* offer.

Laſtly, when the *Lord* ſhall bee a Suiter to us, when *GOD* ſhall offer his owne Sonne to us in marriage, and we refuſe him; when *Chriſt* ſhall come from heaven to ſhew us the way to ſalvation, and to guide our feet into the way of peace, and we ſhall either be careleſſe or reſiſt it, doe you not thinke the *Lord* will bee filled with indignation againſt ſuch a man? Will he not be angry with ſuch a man? Is not the Sonne angry when he is not received? *Kiſſe the Sonne, leſt he be angry*: Will he not lay *the Axe to the roote of the tree*, and cut off ſuch a man, as men doe bryars and thornes, *whoſe end is damnation*? This is the caſe of all thoſe that love not, when they reject the *Lord*, and the *Lord* ſhall come to be a Suiter to them, and they will have none of him. This is enough to cleare this to you, That whoſoever loves not, is in an evill condition, in a ſtate of damnation: he is not in *Chriſt*, he is a man without the Covenant. We come to make ſome uſe of this.

Uſe 1. To examine if we love *Chriſt*.

If it be of ſuch moment to love the *Lord*, then let every man looke to himſelfe, and conſider whether hee have in his heart this love to the *Lord Jeſus*; for as it is with men, although you may doe them many kindneſſes, yet if it proceed not from love, they regard it not: ſo it is with the *Lord*, whatſoever you doe, though you may doe much, though you pray never ſo conſtantly,

though you ſanctifie the Sabbath never ſo diligently, doe what you will, yet if you love him not, he regards it not: Neither circumciſion is any thing, nor uncircumciſion is any thing, but love. Indeed, when a man doth love him, the *Lord* beares with much; as you ſee he did with *David*, becauſe he was one that loved him. But when you love him not, performe never ſo much, he rejects all, hee heeds it not: As you ſee it was with *Amaſiah*, you know how much he did, yet it was not accepted, he did it not with a perfect heart, that is, he did it not out of love. And therefore the *Lord* doth with us as we doe with men, when men have falſe hearts, & we ſee they love us not, we ſay they doe but complement. So the *Lord Jeſus* doth. This ſhould helpe us to diſcover our ſelves, there is no way to diſcover hypocriſie, none ſo ſure a ſigne of it, as where love is not.

And therefore learne by this to know your ſelves, and to judge of your condition: It may be, when wee confeſſe our ſinnes, we have no thought of this, that we love not *CHRIST*, or at the leaſt, we have not conſidered what a ſinne it is; but you may know what a ſinne it is by the puniſhment of it: 1 *Cor.* 16.22. *Let him be accurſed that loves not the* Lord Jeſus. You may know the greatneſſe of the ſinne, by the greatneſſe of the puniſhment; for the puniſhment is the meaſure of the ſinne: and (marke it) he doth not ſay, If you believe not in the *Lord Jeſus*, or if you doe not obey him; but, If you love not the *Lord Jeſus*:

That

That is, if there be an omiſſion but of this one thing, that you love not, let ſuch a man be accurſed, yea, *let him be had in execration to the death.* Therefore conſider this, how great a ſinne it is, not to love the *LORD*. And when you conſider your ſinnes, and make a catalogue of them, looke on this, as that which diſcovers to us the vileneſſe of our natures, as S. *Paul* ſaith of luſt, *I knew not that it was ſinne, but by the Law*, but when ſin began to live, he dyed: So I may ſay of this, it may be men take not this into conſideration, this ſinne, that they have not loved the *Lord*; and therefore learne to know it. When we conſider this, that he is accurſed who loves not *CHRIST*, it may open a creviſe of light unto us, to ſee what condition we are in, how curſed our nature is, how hainous this ſinne is, when a man ſees that there is a curſed man, a man whom the *Lord* ſets himſelfe againſt, a man whom the *Lord* is an enemy to, whom hee puts all the ſtrength and power he hath to confound, when he ſees there is a man whom the Goſpell curſeth, which is more terrible than the Law, becauſe the curſe of the Law may bee repealed, there is a remedy for that in the Goſpell: But the Goſpell, if that curſe a man, there is no remedy: This ſhould humble us; for the Goſpell ſhould humble us as well as the Law. And there are ſinnes againſt the Goſpell as well as againſt the Law, and whatſoever is ſinne ſhould humble us, yea, the ſinnes againſt the Goſpell are greater than the ſinnes againſt the Law: And therefore in this ſenſe the Goſpell is

fittter to humble us. Now when a man comes to consider his sinnes, it may bee possibly, hee lookes to sinnes especially against the morall Law; but you must learne to doe more than that: begin to think, Have I received the *LORD JESUS?* Have I beleeved in *Christ?* These are great sinnes against the Gospel: and these sinnes should chiefly humble us. If you thinke I presse this too hard, consider the words of the Apostle I named, *Let him bee accursed that loves not the Lord Jesus:* Let these words be sounding in your ears, compare your hearts to them, sometimes cast your eye on the one, and sometimes on the other, and see if it be not absolutely required to love the *LORD*. And againe, reflect on your hearts, and see if you be in the number of those that doe love him.

6. Tryals of love to *God.*

And take heede herein that you deceive not your selves, for it is the manner of men, when we presse the love of *Christ* upon them, they are ready to say, I hope I love the *LORD*, I hope I am not such a miscreant as not to love him; yea, but

1. Triall of love by the affections.

consider whether thou doe or no: it is true, thou maist deceive me or another man when thou professest love to *God*; but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quick affection. When a man loves any thing, when he loves his wife, loves his friend, loves his sonne, loves his sport, his recreation, he knowes he loves it, he hath the sense of that love in himselfe. Therefore consider with thy selfe whether thou hast any such stirring affection

affection towards the *Lord Jesus* or no; doſt thou feele thy heart ſo poſſeſſed with him? Art thou ſicke of love, as the Spouſe ſaith in the *Canticles*, *I am ſicke of Love?* That is, are you grieved when he is abſent? Are you glad when you have him? when you can get into his preſence? For there is a kinde of painfulneſſe in love: and all painfulneſſe is of a quicke ſenſe. When it is ſaid, the Church was ſick of love, ſickneſſe is painfull: And therefore when you want the *Lord*, when there is a diſtance betweene him and you, when he doth not look on you as he was wont, there will be painfulneſſe in it, and griefe.

1. By griefe.

Againe, there will be much joy and gladneſſe when you have him. Therefore, let it be one way to examine your ſelves, if you feel ſuch a love towards him or no.

2. By joy.

Beſides that, let mee aske thee if thou walke with the *Lord*, if thou converſe with him, if thou be perfect in his preſence, if thou doe as *Enoch* did, walke with the *Lord* from day to day; as it is an argument of an evill man, that he walkes not with the *LORD*, that he *reſtraines prayer from the Almighty*, that is, that he doth not converſe with him: So is it a great argument of love, to deſire *GODS* company, to deſire to be with him, to walke with *GOD* (to uſe that phraſe.) You will ſay, What is that to walke with him? To walke with him is to obſerve the *LORDS* dealing with you, and to obſerve your carriage and dealing to him againe, that there may be continuall commerce and intercourſe every day, that continually

2. Triall, by walking with the *Lord*.

To walke with *God*, what.

ly every houre, every moment, you would consider and thinke what the *LORD* doth to you, what his carriage is to you, what passages of his providence concerne you. Againe consider what you doe to him, what carriage there is betweene you: I say, this conversing is an argument of love. Shall a wife professe love to her husband, and never come where he is, never be within doores, and never bee in his company? So, will you say you love *Christ*, and not be frequent in prayer, or neglect and slight that duty, seldome converse with him, and seldome speak of him? When you love your friend, you are with him as much as you can, you love to speake with him, and to speake of him: So it is with the *Lord*, if you love him, certainely you will love his company, you will love his presence.

3. Tryall, by the diligence of Love.

Besides, if you love the *Lord*, you know, love is a diligent thing: and therefore it is called diligent love, 1 *Thes.* 1.4. *Effectuall faith, and diligent love:* that is, when a man loves a thing, he is diligent to obtaine it, he spares no labour, no cost, he cares not what he doth so he may get it; much labour seemes little to him, many yeares seeme a few dayes, he cares not what he doth, so he obtaine it, he is diligent and laborious. Doe you take this paines to draw neare to *GOD*, to get grace, to excell in it? Are you willing to put your selves to it, to deny your selves in your ease, to take some time from other businesses, and to bestow it this way? are you content to put your selves to a harder taske, to forbeare things that are

are pleasant according to the flesh, to take paines for the *Lord?* If you love GOD, it will make you diligent. A man will take pains to get the thing he loves.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth he loves the *Lord*, and yet will deferre to come in, saying, I will serve the *Lord* perfectly, but not yet, not till my youth be a little more over, not till things be thus and thus with me, then I will; it is certaine thou loveſt him not: for it is true of every affection, that which is a true and right affection, that which is an hearty affection, it is present. If a man desire any thing, he would have it presently, hope would be presently satisfied: and therefore *hope deferred is griefe*, and love deferred is a great griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet, certainly you love not the *Lord*. It may be if you were sure to die within a week or a moneth, what men would you be? how perfectly would you walk with *God?* how would you have your hearts weaned from the world more than they be? Well, if you love the *Lord*, you will do as much presently, though much of your life remaine; for love is a present affection, it cannot endure deferring, but it would have full communion, and that speedily and presently: so is it with that affection where you finde it.

4. Triall, desire of present enjoyment of the thing beloved.

Againe, if you examine your selves further, if you have this love in you, you may know it by this,

5. Tryal of love; it is its owne wages.

this, Love is a thing that is well pleaſed with it ſelfe; as we ſay, *Love deſires no wages*, that is, it carries meat in the mouth of it, it is wages enough to it ſelfe, it hath ſweetneſſe enough in it ſelfe, it deſires no addition: So it is when a man loves, Love paies it ſelfe, I ſay, it is its owne wages. And therefore if you love the *LORD*, you ſhall know it by this; you ſerve him, and ſerve him with all your might, with all your ſtrength, though he ſhould give you no wages. *Jacob*, as you know, ſerved for *Rachel*; the very having her was wages enough: So if you love the *LORD*, the very enjoying of the *LORD*, the very having communion with the *LORD*, the very having the aſſurance of his favour, that you might ſay, *My Beloved is mine, and I am my Beloveds*: this is wages enough to a man that loves indeed; to ſuch a man, though there were not heaven to follow, though there were not a preſent reward, nor a future, yet he would love the *LORD*; and if he love him, there will be a delight to ſerve him: and enough to him is the *LORDS* favour, as *CHRIST* ſaith, *It is my meate and drinke to doe my Fathers will*: that is, though there were no other meat and drinke, though there were no wages, yet this was as pleaſant to him as eating and drinking. Aske thine owne breaſt, whether in any thing thou loveſt, if the very enjoying of that, though there were no other wages ſuperadded, if that were not motive enough, if it were not comfort enough, and wages enough to cauſe you to doe it.

But

But beſides all this, to name one more, If you love the *Lord*, it will make you, it will conſtraine you to pleaſe him, it will put ſuch neceſſity upon you to obey him in all things, to doe what hee requires, whatſoever is for his advantage, that you cannot chooſe but doe it; as the Apoſtle ſaith, 2 *Cor.* 5. *The love of Chriſt conſtraines us:* What is the meaning of that? That is, I cannot chooſe but doe it, it makes a man do it whether he will or no; it is like fire in his breaſt, he cares for no ſhame, it makes him goe through thick and thin: the love of *Chriſt* conſtraines us. It is true, I confeſſe I may loſe my reputation, you may reckon mee a mad man, ſome men doe think me ſo; but that is all one, I muſt doe it, the love of *CHRIST* conſtraines mee. So that where love is, it is ſuch a ſtrong impulſive in the heart, it carries one on to ſerve and pleaſe the *Lord* in all things; that he cannot chooſe but doe it. As a man that is carried in a ſtrong ſtream, or as one that is carried in a crowd, or as one that is carried in the hands of a ſtrong man, ſo a man is carried with this affection, that he cannot chooſe.

6. Triall of love by its conſtraining to pleaſe God.

You will ſay, This is ſtrange, that love ſhould compell, it doth nothing leſſe.

Object.

It is true, you muſt know, when the Apoſtle ſaith, *The love of Chriſt conſtraines mee*, it is a *Metonymie* from the effect, that is, love makes mee doe it in that manner as a man that is compelled, that is the meaning of it. So it hath the ſame effect that compulſion hath, though there be nothing more different from compulſion than love.

Anſw.

How love is ſaid to conſtraine.

And

And therefore know that of love, that it is ſuch a change as drawes one to ſerve the *Lord* out of an inward attractive. Thence I take that note of love, ſuch a thing as puts it on, ſuch a thing as riſeth from an inward inclination of the minde; from an inward principle, ſo that there is no other ſpurre, no other attractive, but the amiableneſſe of the object.

Now when a man ſhall finde this in himſelfe, that he hath all theſe, he findes that he hath ſuch a ſenſible love, that he knowes he loves the *Lord Jeſus*: Againe, he findes an earneſt deſire to bee in company with him, to walke with the *Lord* from day to day: Againe, hee is exceeding laborious and diligent to get this love, to get this aſſurance of favour, and to excell in that grace, without which hee knowes he cannot pleaſe him: Againe, when the affection is preſent, you would have communion with the *Lord*, and you would not have it deferred: Againe, when a man ſhall be well pleaſed with that hee doth, it is enough that hee hath the *LORD* himſelfe, though there were no other wages: And when he finds ſuch a ſtrong impulſive in him, in his owne heart, that carries him on to ſerve the *Lord*, that hee cannot chooſe but doe it; then you love the *LORD*: And if you love the *Lord*, you are in *CHRIST*.

But if theſe things be not in you, you doe not love him: and then, what is your condition? You know what the Apoſtle ſaith, *Hee that loves not, let him bee accurſed, let him bee had*

in

in execration to the death. I ſhould proſecute it further, and ſhew the reaſons why wee ſhould love the *Lord*, as there is great reaſon: But that I muſt deferre till the afternoone.

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FINIS.

OF LOVE.

The second Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last tryall of our love to *Christ* was its constraining vertue. Love will constraine you to serve him, you cannot choose but do it, it so constrains a man, as the weight of a stone compelleth it to go to the center, as the lightnesse of the fire compels it to ascend up: for such a thing is love, a strong inclination of the heart, when the soule puts it selfe on any thing from an inward principle, from a bottome of its owne, when it is carried on with no other motive but the amiablenesse of the object.

Simile.

Now

Now to conclude this, wee muſt beſeech you to conſider your owne condition, and examine your ſelves by theſe rules, that you may be able to ſay as S. *Peter* ſaid, *Lord thou knoweſt I love thee:* that is, to have ſuch an aſſurance, that your hearts may be well affected towards *Chriſt Jeſus*, that you may love him, that you may be able to ſay to *GOD*, who knowes our hearts, ſearcheth our reines; that knowes all the windings and turnings of our ſoules, *LORD* thou knoweſt that I love thee. Since it is a matter of ſuch moment, wee ſhould be carefull to examine, if we finde that wee have not yet this love: for we muſt know, that all that we have, all that we doe, it will nothing availe us, but *faith which worketh by love.* And if you object, why doe ye preach damnation to us? do you tell us we are in an evill condition for want of this love? I anſwer, It is profitable for you, while you are in ſuch a condition, to have it preached, it is good for you to ſpeak this damnation to your ſelves, that while yet there is hope, you may ſeek to be healed, that you may be tranſlated into another condition, that you may not periſh in the evill day; when there ſhall be neither hope nor helpe for you. For you muſt know, that when wee deliver you theſe ſignes of examining your ſelves, our end is not to grieve you, this doctrine tends not to deſtruction, but to diſcover to you your owne hearts, that you may know your owne condition, that if you want it, you may ſeek after it. If therefore you find a want of this love, that we will doe next, ſhall be to ſhew you what

An exhortation to ſearch if we love *Chriſt.*

Queſt.

Anſw. It is profitable to preach damnation to men out of *Chriſt.*

reason you have to love the *Lord Jesus*: for there is no better way to get it in you, than to describe him to you, to shew you what cause there is of loving him: if we were able to present him to you as he is, we should effect this thing, but that must be the work of the holy Ghost; notwithstanding we will briefly open to you such reasons as wee find used in the Scriptures.

7. Motives to love *Christ*.

He is worthy of our love.

And first, let this move you to love him, that he is worthy to bee beloved, as *David* speakes, *Psal.* 18. 3. *The Lord is worthy to be praysed*: so we may say, The *LORD* is worthy to be loved: for what is it that makes any thing worthy of love? it is the excellency that we finde there. Now in the *Lord* there is all kind of excellency: whatsoever there is that is amiable under the Sunne, all that you shall finde in him more abundantly: If ever you see any thing in any creature, any thing amiable in man, if ever you saw any beauty, any vertue, any excellencie, all these must be more abundant in him that made these creatures. And therefore if you have a love, as there is no man without some love or other, some creature seemes beautifull to you, thinke with your selves, this is more in the *Lord*. If ever you see excellencie in any man, if ever you see any nobleness, any holiness, any excellencie of disposition, know that it is more abundantly in the *Lord Jesus*: Let these Rivers lead you to that Ocean, to that abundance of excellencie that is in the *Lord*. And if you love any creature, let it be with a little love, let your affection be proportionable to the object; as it

All excellencie in *God*.

exceedes

exceeds in the *Lord*, ſo let your love exceed towards him, to *love him with all your ſoule, and all your ſtrength*. And know this, that hee hath not onely that in an omnipotent manner, that is but ſprinkled among the creatures, (they have but a ſparke, but a drop of it;) but alſo there is this in the *LORD*, that there is nothing in him but that which is amiable. Every creature hath ſome imperfection in it, there is ſomewhat in it may cauſe averſation in you, there is no man but hath ſome weakeneſſe, but hath ſome infirmitie, there is no creature but it hath ſome want, ſome defect in it: but in the *Lord* there is no want, there is nothing to put you off; but as the Church ſaith, *Can.* 5. *Hee is wholly delectable*: that is, there is nothing in him but that which is amiable. It would bee a very profitable thing for us in this caſe often to thinke on the *Lord Jeſus*, to preſent him to our ſelves in our thoughts, as the Spouſe doth *Cant.* 5. ſhe conſiders her *Welbeloved is the faireſt of tenne thouſand*: ſo we ſhould behold the perſon of our husband. You know it is but a harlotry love to conſider what wee have by our Husband, to conſider what riches he brings, what honour, and not often to contemplate upon his perſon, and upon his vertue and excellencie: wee ſhould learne to doe this with the *Lord*, that we may love him. Therefore that wee may helpe you a little in this contemplation, wee will ſhew you how the *LORD* hath deſcribed himſelfe: *Exod.* 34. 6. when the *LORD* deſcribes himſelfe to *Moſes*; thus he declares his owne name, *The Lord Jehovah*,

Imperfection in every creature.

Exod 34. 6. opened.

hovah, ſtrong, mercifull, gracious, long-ſuffering, abundant in kindneſſe and in truth, reſerving mercies for thouſands, forgiving iniquity, tranſgreſsion and ſinne, &c. We will a little open to you this deſcription that the *Lord* gives us of himſelfe, that ſo you may learne to know what he is; for the way to love the *Lord*, is to know him: and indeed therfore we love him not, becauſe we know him not: there is no other reaſon, why in heaven, when we ſhall come to be preſent with him, we ſhall love him ſo abundantly, but becauſe we ſhal know him *face to face*; that is the reaſon the Angels and the Saints love moſt: And of every man amongſt the Saints, he that knowes moſt, loves moſt. Therefore it ſhould bee your labour to know the *Lord*. But to open, as I ſay, this deſcription unto you.

Why we love not the Lord.

The excellencies of *God* in Exod. 34.

JEHOVAH.

First, hee is *Jehovah*, that is, he is a conſtant friend to whomſoever he is a friend, he is alway the ſame; for that is another name, by which the *Lord* deſcribes himſelfe to *Moſes*, when he ſends him to Egypt, *I am that I am*, ſaith he, and *ſay, I am hath ſent mee*: I take this word, that it comes from the ſame root, *Jehovah* is deſcribed by that *I am*, and by that it is beſt underſtood, when the *Lord* cals himſelfe *I am*: whereas every man may ſay, I was, and I ſhall be, this every creature may ſay; but the *Lord* ſaith, *I am*: that is, whatſoever the *Lord* was from eternity, the ſame he is to eternitie, there is no change in him: And that is a great excellency in him that may move us exceedingly to love him. You know when we meet with

I AM.

a

a friend that is constant, that hath no alteration in him, that is a sure friend, have him once and have him for ever, it sets an higher price on him. When wee can consider what the *Lord* is, that he hath dealt thus and thus with us, that he hath loved us; and when we consider he is constant in it, that he embraceth them with *the sure mercies of David*, as they are called, that is, *his compassions faile not*, but when he hath once begun to love, he loves for ever; it is not so with men, if they love us at one time, they forget us againe, as the Butler forgot *Joseph*; when they are in prosperity they forget us, but the *Lord* knows us in all our conditions; *thou hast knowne my soule in adversity*. When we are in a strait, friends oft-times are backeward to helpe us, but the *Lord* in such an exigent, he is the same; he appeares in the Mount when there is no help in man; mark then his constancy, that he is alway the same to us, that his mercies are sure, for they are called *the sure mercies of David*. He shewed mercies to *Saul* too, but they were another kinde of mercies; *Saul* was not one he had chosen to himselfe, and therefore his mercies continued not, for indeed he never loved *Saul* with that unchangeable love: But when he loves a man as he loved *David*, his mercies are sure as they were to *David*. *David* was ready to step aside often as well as *Saul*; he let *Saul* goe, but he carried *David* along: they were sure mercies, and such hee shewes to all those that he hath begun to love. That is the first, *I am*, or *Jehovah*.

God a constant friend.

Secondly, he *is strong*; *Jehovah*, *strong*, *mercifull*

2. Almighty.

and gracious, &c. that is, *Almightie.* What is the meaning of that, that he is Almighty? The meaning of it is this, that the *Lord* hath all the excellencies; those which we call graces and vertues, and qualities in men, all these abound in the *LORD*; for what serves any vertue for, or any quality that you have, but to enable you to doe something? If a man hath any science or art, that is but to enable him to doe that which without it he cannot doe: if a man hath the art of Arithmeticke, he is able to number, or if he hath the art of Logicke, he is able to dispute: come to all morall vertues, What is temperance, but that which enableth us to doe such and such things upon such and such occasions? What is patience, but that which enableth us to endure afflictions? So all that is excellent in man, all those amiable, those beautifull qualities wherewith the soule is adorned, are but so farre good as they enable a man to doe this or that. Now when the *Lord* is said to be Almighty, the meaning is, he hath all excellency in him, and he hath it in the highest degree, for in this sense *GOD* is able to doe more that any man, in regard of excellency; whatsoever a man is able to doe, you know how infinitely the *Lord* hath it beyond him, he is able to doe so much more, as he is beyond any man: For that power, that attribute, that quality that is in man, it is not a quality in him, he hath it beyond any man. Againe, when a man is able to doe one thing, yet he is not able to doe another; one creature is able to doe this, another that: But the

Almighty, what

The creature can doe but some things.

the *Lord* is Almighty, therefore he is able to doe all things. And therefore this is a kind of excellency: that is the second description, he is *Jehovah*, and he is Almighty.

But now when you heare that the *Lord* is thus constant, and thus exceeding in excellency, a man will be ready to say, what is this to mee? I am a sinfull man, there is nothing in me but that which may turne away the *Lord* from me, and cause him to abhorre me. *Object.*

Well, saith he, to comfort you, know that I am *mercifull*, exceeding pittifull, exceeding ready to forgive; though your sinnes be exceeding many, though they be exceeding great, yet the *Lord* hee is mercifull, he is ready to passe by all your infirmities. And that is another of his excellencies. You know we reckon it a very amiable thing in a man when we see him pitifull. This doth more abound in the *Lord*, than in any creature, there is no man in the world so ready to forgive as *GOD*. If he were not *God*, if he were as man, my brethren, could he beare with us as he doth? Let us doe to a man injuries and injuries, againe and againe, and never give over, what man can beare it? doth he not in the end withdraw himselfe, and will no more be reconciled? But it is not so with the *Lord*, when we have done all, *Yet returne to me saith the Lord, Jer.* 3. 2. Well, but if we have such sins in us, suppose the *Lord* be mercifull and ready to forgive, but yet there is no goodnesse in us, we have nothing in us why he should regard us, and why he should look after us: To that it is answered, the *Answ.* 3. Mercifull.

None so ready to forgive as *God.*

4. Gracious.

LORD is *gracious*, that is, though there be no worth found in you, yet he is ready to doe you good: as grace you know is proper to a Prince or a great man, that is said to be gracious to his subject, or to one that is very inferiour; because he can doe nothing to deserve it, it is called grace.

To be gracious, what.

For grace, you know, is nothing but freenesse, and to be gracious is to doe things freely, when there is no motive, no wages, when there is nothing to winne him, but of free grace he doth it. So the *Lord* doth what he doth of his free grace, *hee hath mercy on whom he will have mercy*; that is, when all men did stand before him alike, though there were nothing, when there was no cause why the *Lord* should regard one more than another, yet *He will have mercy on whom he will have mercy*, that is, he is gracious, though there be nothing in us to win that love at his hands. Well, but yet we may be ready to object, It is true, the *Lord* hath been thus to me, he hath been very mercifull to forgive me my sinnes, he hath been very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sin again and again; after I have been in a good estate, I have broken the covenant with him, I continued not in that good estate that out of his mercy he hath put me into.

5. Longsuffering.

To this he answers, *He is long-suffering*, that is, though you provoke him out of measure, though you have done it againe and againe, he continues patient, you cannot weary him out, but *his mercie*

endures

endures for ever: you know that if there were an end of his mercy, that, on your sinning, hee should give over to be mercifull, his mercy did not endure for ever; therefore it is said, *He is long-suffering*, because though your sinnes be often repeated, yet the *Lord* as often repeates his mercy, therefore there is a multitude of mercies in him, as there is a multitude of sinnes in you, there is a spring of mercy in him, that is renewed every day, he opens a spring for *Judah, and Jerusalem to wash in*: it is not a *cisterne* but a *spring*, that is renewed as much as your sinnes, that as you are defiled daily, so the *Lords* mercy is renewed to wash away those sinnes; he is long-suffering. But besides all this, he goes yet one step further; he is *abundant in kindnes and in truth*: that is, if you would know the *Lord* yet further, whereas you may thinke *He is a terrible God*, because of his great Majestie, and power, & therefore that those dishearten you, as whereseever you finde terriblenesse, that (you know) puts off, it is contray to love: and therefore the *Lord*, to winne us the more, tels us; that though hee be so great a *God* as he is, yet he is *abundant in kindnes*, that is, *He is exceeding ready to beare with us*, that looke what you find in a kinde Husband, in a kinde Father, or in a kinde friend, that you shall finde in the *Lord*, hee is exceeding kinde to you, he is not harsh, he is not stiffe, he is not ready to observe all that you doe amisse: if you will aske any thing at his hands, if you want it, (as therein kindnesse doth consist) he is ready to do it, whatsoever it is, he is a *God hearing prayer*, hee

6. Abundant in kindnesse.

Kindenesse wherein it consisteth.

he ſaith, whatſoever you aske at his hands, hee will doe it, can you have a greater kindneſſe than this? If kindeneſſe bee an attractive to winne love, hee is kinde, and hee is abundant in it. If you will not beleeve this aſſertion, this affirmation, this deſcription of himſelfe, hee tels you hee hath promiſed, and hee will be as good as his word, he is *abundant in truth*, that is, as if he ſhould ſay; I am not onely of ſuch a nature and diſpoſition as I have deſcribed my ſelfe to be, but beſides this, I am engaged to you, you have many promiſes I have made you, I have ſworne I will doe thus and thus: Therefore I will adde this to this diſpoſition, *I am abundant in truth*, that is, you ſhall finde me as good as my word; and not ſo only, but I will be better than my word: *I am abundant in truth*, that is, his performances exceede, they runne over, whatſoever hee hath ſaid, he will ſurely doe it. Conſider this, conſider how many precious promiſes you have, conſider what the *LORD* hath ſaid he will doe for you, how full the Scripture is of promiſes every where; remember this, the *Lord* is abundant in truth, he will doe them and overdoe them, hee will fulfill every word that he hath ſaid. And that he may give you a proofe of it, he addes, that *Hee reſerves mercie for thouſands*, that ſhewes hee is abundant in kindneſſe and in truth: as if hee ſhould ſay, when any of you doe mee ſervice, when you are faithfull as *Abraham* my ſervant was, I am bound no more but to reward your ſelves; but I am abundant in mercy and forgiveneſſe,

7. Abundant in truth.

8. Reſerving mercy for thouſands.

giveneſſe, reſerving mercy for thouſands: The *LORD* cannot content himſelfe to doe good to a mans owne perſon, but to his children, to his generation. As *David* when he loved *Barzillai* and *Jonathan*, it extended to their poſterity, when his love was abundant: ſo the *Lord* reſerves mercy for thouſands.

Laſtly, becauſe the objection ſtill comes in, when you have ſuch a deſcription of the *Lord*: I, but my ſinnes are ſtill repeated; he addes in the concluſion, he is a *GOD* ſtill *forgiving iniquity, tranſgreſſion and ſin*. Why are thoſe three words put in? That you may know that hee forgives ſinnes of all ſorts; for every man is ready to finde ſome peculiarity in his ſinnes, hee thinkes ſuch and ſuch ſinnes cannot be forgiven, ſinnes that I have committed thus and thus: Nay, ſaith the *LORD*, what ſinnes ſoever they are, of what nature ſoever, he forgives iniquity, he forgives naturall corruption, he forgives leſſe infirmities, hee forgives greater rebellions; and he is ſtill doing it, for ſo the word ſignifieth, he is ſtill and ſtill forgiving iniquitie, tranſgreſſion and ſinne. So we have ſhewed you what the *LORD* is, that you may learne to know him: therefore we will conclude this firſt, and ſay to you as the Spouſe ſaith, *Cant.* 5. Such a one is the *Lord*, and *ſuch a one is our welbeloved, oh you daughters of Jeruſalem*; that is, *he is wholly delectable*, if we were able to ſhew him to you, it muſt bee your labour to conſider him, that you may learne to know him, and to love him.

9. Forgiving iniquity, tranſgreſſion & ſin.

Secondly,

2. *Motive.* His greatneſſe.

Secondly, when you know this and conſider what the *Lord* is, and what excellency is in him, conſider in the next place the greatnes of the *Lord*, and know that this great *God* is a ſuiter to you for your love, that is, he that makes towards you. If a great King, or if your potent neighbour ſhould ſue to you for love, would not that move you? You know the weaker ſhould ſeek to the ſtronger, men of meaner condition ſhould ſeek to him of higher place; when the great *God* beſeecheth us to be reconciled to him, when he deſires to bee at peace with us, and to be friends with us, I ſay, the greatneſſe of *God* is a great argument to move us to love him: as you have that *Deut.* 10. 17. When the *Lord* reaſons there with the people to perſwade them to love him, ſaith hee, *I am the God of gods, the Lord of lords, mighty and terrible*: as if he ſhould ſay, This great *GOD* hath done all this for thee; and this he requires at thy hands, that thou ſhouldeſt love him: when he ſhall deſire but this, refuſe it not. If one that we contemne, one that is beneath us, ſhould ſeeke our love, we are not ſo ready to return love againe; for we ſay he is below. But when we conſider *God* in his Majeſtie and greatneſſe, that he ſhould ſeek to be reconciled to us, that ſhould move us, that ſhould winne our hearts to him.

3. *Motive.* The eaſieſt conditions he requires of us.

Beſides, conſider what the *Lord* might have required of you; you know you are his creatures, you know what a diſtance there is betweene the *Lord* and you; if he had put you on a harder taske, you ought to have done it, if he had ſaid to us,

you

you ſhall offer your children to mee in ſacrifice, you ſhall give your owne bodies to be burned, you ſhall be my ſlaves, who could have ſaid any thing to that? for he is the *Lord*, the great *GOD*, our Soveraigne Creatour: But now when the *Lord* comes and askes no more at our hands but this, you ſhall love mee, will you deny it him? This is effectually urged in the ſame Chapter, *Deut.* 10.14. where *Moſes* (marke the manner of urging it) had deſcribed to them what the *Lord* had done for them, that he had *brought them into that good land, &c. And now*, ſaith he, *What doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God?* As if he ſhould ſay, the *Lord* might aske much more at thy hands; if he had, thou hadſt no reaſon to deny it: but all that he requires is that thou love him: and wilt thou deny this unto him?

Beſides, conſider who it is that hath planted this love in thy heart, is it not the *Lord* that gives thee this very affection? And when he calls for this love againe at thy hand, doth hee call for more than his owne? Shall hee not gather the grapes of his owne Vineyard? and ſhall he not eat the fruit of his owne Orchard? Hath not he planted in us theſe affections? and ought they not to be returned to him, to ſerve him, and to pitch on him?

4. *Motive.* *God* hath planted love in us for this end.

Beſides, conſider you are engaged to love the *LORD*, and that ſhould be a great motive to us: in *Joſh.* 24.12. *You are witneſſes that you have choſen the Lord this day to ſerve him: And they ſaid we are witneſſes:*

5. *Motive.* We are ingaged to him.

witneſſes: that is *Joſuah's* ſpeech to the people: As if he ſhould ſay to them, You are not now to chooſe, you are now engaged, you cannot goe backe, you have profeſſed, you have choſen the *Lord* to ſerve him, therefore you are witneſſes againſt you ſelves. So I may ſay to every man that heares mee, you are engaged to love the *Lord*: Why? Becauſe you have choſen him for your husband, you are baptized in his name, you have taken him for your Maſter, and for your Father, therefore hee may challenge it at you hands as right, for *hee is your Father: and where is his honour then? Hee is your Maſter, and where is his feare then?* That is, you are engaged, he may challenge it juſtly, you are his, hee hath bought you, yea he hath over-bought you, he hath paid a price more worth than we, hee hath bought us with his bloud: And what hath hee bought us for, but to be his, that is, to love him? Therefore when we love him not, we robbe *GOD* of our ſelves, wee doe an unnaturall thing, it is treacherie and injuſtice in us. As you know, it is one thing in a woman that is free from her husband to neglect a man that is a friend, but when ſhee hath engaged her ſelfe, and the match is made, now it is adultery. So every one of us that loves not the *Lord*, ſinnes the more, becauſe he is engaged to him: *Deut.* 32.13. *Thou forſooke ſt the ſtrong God of thy ſalvation*, thou forſakeſt him to whom thou art engaged, he is the ſtrong *GOD* of thy ſalvation, he hath done thus and thus for thee. Therefore conſider this, for ſeeing you have ſuch an affection

If we love not *God*, we rob him.

affection as love is, you must bestow it somewhere, somewhat you must love: and you must know againe it is the best thing you have to bestow, for that commands all in you; and where will you bestow it? Can you finde any creature upon whom to bestow it rather than the *Lord*: Will you bestow it upon any man? The *LORD* exceedes them, as *David* saith, *Who among the gods is like thee?* That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee? or whom will you bestow your love upon, your wealth, or your pleasures, or your phantasies? You must think the *LORD* will take this exceeding evill at your hands, that you should bestow this affection elswhere than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

Love is the best thing in a man.

But that which moves us most is particulars. If a man consider what the *Lord* hath done for him in particular, remember what passages have been between the *LORD* and you, from the beginning of your youth: *Jer.* 2. *Neither said they, where is the Lord, that brought you out of the land of Egypt, through the wilderness? I remember thee from the land of Egypt, &c.* That is, let a man consider *GODS* particular dealing with him; for when the *Lord* would stirre up *David*, and melt his heart, and bring it to a kindely sorrow for his sinnes, hee takes that course: 2 *Sam.* 12. 7. It is *Nathans* speech to him; saith he, *Did not the Lord do thus and thus? Did he not make thee King of Judah and Israel?*

6. Motive. What the *Lord* hath done for us.

Israel? Did not he give thy Masters Wives and thy Masters houses into thy bosome? And if that had not beene enough, he would have done thus and thus. So let every man recount the particular kindnesses and mercies he hath received from the *Lord*; and when we consider that it is he that doth all, that it is he that feeds us, that it is he that clothes us, we have not a nights sleepe but he gives it to us, we have not a blessing but it is from his hand, there is not a judgement that we escape, but it is through his providence: I say, the consideration of these particulars should be as so many sparkes to breed in us a flame of love towards the *Lord*, to thinke with your selves, when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this *God*, that you should never think on him, that you should not love him, he that hath done thus much for you.

7. *Motive.* The *Lord* loves us.

And last of all, consider that the *LORD* loves you, for that is the greatest motive to winne us to love him; for as fire begets fire, so love begets love. This was the cause that S. *Paul* loved the *Lord. Gal. 2. 20. He that loved me and gave himselfe for mee*, saith hee; I will not live any more to my selfe, but to him; he hath loved me, and gave himselfe for me; he hath loved me, and there was that testimony of his love, he gave himselfe. I say, consider this love of the *Lord*, and let this beget in you a reciprocall affection towards him: Put all together, and consider, the *Lord* is worthy to be beloved, and he that is so great sues to you for your love, that he that is *God*, that planted

ted that love in your hearts, and therefore he doth but call for his owne, that he that hath done you so many kindnesses, that you are so engaged to him, that you are now bound unto, you are not now to chuse; at the least come to this, to say he is worthy to be beloved, bring your hearts to this, to desire to love him.

You will say, we may desire long enough, but how shall we be able to doe it? *Object.*

I will tell you in a word, and so conclude. First, you must pray for it; it is a lovely sute, when we come to the *Lord* and tell him, that we desire to love him, that wee would faine doe it if wee could, and beseech him not to deny us that request, that we know is according to his will: doe you thinke that the *Lord* will refuse you in that case, especially if you beg it importunately at his hands? *Answ.* Meanes to enable us to love *God.* 1. Prayer.

But if you object and say, We have prayed and have not obtained it; Know, that to love the *Lord* is a precious thing, and therefore the Apostle reckons it so. *Object.* *Answ.*

You will say, How doth this prayer doe it? I say that it doth it partly by obtaining at *GODS* hands; for when you cry earnestly, hee cannot deny you: But as he did with the lame and the blinde when they were importunate, hee never neglected any, but healed them. When you crie to the *LORD* and say, I would faine love thee, but I cannot, will hee not be as willing to heale thy soule, to give thee legges to runne after him, and eies to see him, as he was to heale the lame *Object.* *Answ.* Prayer works love 4 waies. 1. It obtaines it.

and the blinde? certainly he will not deny thee.

2. It brings us to communion with *God*.

But besides that, Prayer doth it, because it brings us to converse and to have communion with him; by Prayer we are familiar with *God*, by that meanes love growes betweene us: as you know when you converse with men, it is a meanes to get love.

3. In prayer *God* shewes himself.

Againe, Prayer doth it, because when we are much in calling upon *God*, the *Lord* delights to shew himselfe to such a man, yea at such a time, for the most part; as he shewed himselfe to *Christ* when he was praying, as he did to *Moses* and to *Cornelius* and others.

4 Prayer exerciseth love.

And againe, Prayer it exerciseth this love, it blows up the sparks of this love, and makes a flame of it; therefore much Prayer begets much love: If you would be abundant in love, be fervent and frequent in this dutie of Prayer; pray much, and you shall find this effect of it, it will beget love in you. You will say prayer is a generall meanes for other things; Why doe you put it as a particular meanes to get love?

Quest.

Answ. Love a most peculiar gift of the holy Ghost.

The reason is, because love in an especiall manner, is a gift of the Spirit, a fruit of the holy Ghost; and it is true, it must be a peculiar worke of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith; it is done likewise by the Spirit: but love is more peculiarly than other graces, the gift of the holy Ghost. And therefore 2 *Thess.* 4. saith the Apostle, *You are taught of God to love one another*: That is, it is such a thing as *GOD* teacheth, or else our teaching

teaching will never doe it: that which he ſaith of love to the brethren, we may ſay of the love of *GOD*; the *LORD* hath put love into man, man loves many times, and knowes not why: many times he hath reaſon that he ſhould love, and yet he cannot, becauſe it is a peculiar gift of *GOD*. That naturall affection for a man to love his children, all the World cannot doe it, all the arguments in the World cannot perſwade a man: for if arguments could doe it, we might perſwade others to doe ſo; but none can love ſo as the father doth his child: and why? But becauſe the *Lord* workes that in men. So the love of *GOD* is a peculiar worke of the holy Ghoſt, none are able to love *Jeſus*, but he in whom the *LORD* hath wrought it, in whom the holy Ghoſt hath planted this affection: Therefore the way to get it is earneſtly to pray, to acknowledge the power of the holy Ghoſt, to goe to him, and ſay, *LORD*, I am not able to doe it: this acknowledgement of the power of the holy Ghoſt is the way to prevaile. Beſides, you know the power of *God* is ſo tranſcendent beyond the pitch of our nature, that except the holy Ghoſt worke more than nature, we ſhall never be brought together in agreeableneſſe and ſutableneſſe; we are no more able to love the *Lord*, than cold water is able to heat it ſelfe: there muſt be ſomewhat to breed heat in the water; ſo the holy Ghoſt muſt breed that fire of love in us, it muſt be kindled from heaven, or elſe we ſhall never have it.

Secondly, another ſpeciall meanes to enable

2. Meanes to consider our sins.

you to love the *LORD*, is to consider your owne condition, to consider your sinnes, what you are, what hearts you have, and what lives you have lead.

Object. You will say, how doth this beget love?

Answ. Yes, this is a great meanes: *Mary* loved much, because much was forgiven her, that is, *Mary Magdalen* had great sense of her sinnes, the *Lord* had opened her eies to see what a one shee had beene, what sinnes shee had committed: And because she had that sense of her sinnes, her eies were open to see her own vilenesse: hence it is that he saith, *shee loved much.* For when we are humble and poore in Spirit, when we are little in our owne eies, then the *LORD* will come and shew mercie on us; when a man shall see his sinne, and shall thinke with himselfe, *I am worthy to bee destroyed*, I can expect nothing but death, then the *Lord* shall come suddenly, as it were, and shall tell us, you shall live; and shall reconcile himselfe to us: this will command love. We shall never receive the Gospel so as to love *CHRIST*, till wee come to povertie of spirit, till we be thus humbled: as in the first of *Luke*, it is the speech of *Mary*, *My soule doth magnifie the Lord*: and why? because *he had respect to the poore estate of his handmaiden*: when she was little in her owne eies, and made no account of her selfe, and thought not her selfe worthy to be looked after, the *LORD* comes and takes her, and vouchsafes her such an honour as to cause his owne Sonne to be borne of her: now she could not hold, but that was it that enflamed her

We cannot love *Christ* till we be poore in spirit.

her heart with love to the *LORD*, *My ſoule doth magnifie the* Lord, *becauſe hee had reſpect to the poore eſtate of his handmaid:* So wee ſee in *David*, you never finde a greater expreſſion of love in *David*, than at that time when hee was moſt humbled: when the Prophet came to him, and told him what the *LORD* would doe for him, that he would build him an houſe, *David* begins to conſider what he was: what is *David* ſaith he? *What am I, or what is my Fathers houſe?* That is, I am but a poore miſerable man, I am but thus borne, what have I done that the *Lord* ſhould reſpect me ſo farre? If *David* had not beene ſo little and ſo vile in his owne eyes, thoſe great mercies had never ſo wrought on his heart. And therefore I ſay, the way to make us abundant in love, is to conſider our ſinnes, to be humbled, to conſider what we are, and to conceive from thence the kindneſſe of the *Lord:* you know how it affected *Saul*, when he came into the hands of *David*, that he had power to kill him; he conſidered what he had done to *David*, how he had carried himſelfe to him, and hee ſaw *Davids* kindneſſe againe to him, (unexpected and undeſerved it was) but it melted his heart, it diſſolved him into teares. So the love of the *Lord*, when we conſider how we have behaved our ſelves to him, and yet he hath offered us peace, and yet he ſaith, Returne, and I will forgive you; I ſay, this ſhould worke on the hardeſt heart: And therefore conſider your ſins; it is not enough to ſay, I am a ſinner, perhaps you are ready to doe ſo: But come to particular ſins,

consider wherein you have offended the *LORD*, say you have done thus and thus, as S. *Paul* reasons with himselfe, *I was a blasphemer, I was a persecuter, an oppressor, and yet the Lord had mercy on me*: so be ready to say, I have committed such and such sinnes, it may be uncleanneſſe, it may be Sabbath-breaking and swearing, &c. yet the *Lord* hath been mercifull or willing to receive me to mercy: as that place, *Jer.* 3. 1. *If a mans wife play the harlot, will he return to her?* No, he will put her away, and give her a Bill of Divorcement: *but you have done it*, and done it oft, and *with many lovers*; and *yet returne againe to mee*, *saith the* Lord: So I say, when *Christ* shall come to you, when you have committed such and such sinnes, and the *Lord* shall say to you, though you have done this, though you have done it often, yet returne againe to me, and I will receive you to mercy: I say, this should melt our hearts, and cause us to love the *Lord*.

3. Meanes to beseech the *Lord* to shew himself to us.

I should come to the Third, that is, *To beseech the* Lord *to shew his own selfe to you*: for indeed you shall never come to love him, till the *Lord* shew himselfe to you. It is one thing when we preach him to you, and it is another when the *LORD* shewes himselfe: For as the Sunne is not seene but by his owne light; there is no way in the world to see the Sunne, all the Candles, all the Torches cannot doe it, except the Sunne shew it selfe: So I say of the *Lord*, all the Preachers in the world, though they should speake with the tongues of Angels, they were not able to shew the

the *Lord Christ Jesus* what he is: But if the *Lord* ſhew his owne ſelfe to you, if he open the cloud and ſhew you his glory, and the light of his countenance, then you ſhall know the *Lord* after another manner than we can ſhew him to you, with another knowledge more effectually: And when you have ſeene him thus, you ſhall love him, without this you ſhall not love him. And therefore pray the *Lord* to ſhew himſelfe to you, as it was *Moſes* prayer, *Exod.33. Shew me thy glory.* What is that? That is, *Lord* ſhew me thy excellency which is exceeding glorious: You muſt thinke *Moſes* asked not this in vaine, it was for ſome purpoſe, he asked not meerely to ſatisfie his fancy; for the *LORD* would not then have heard him: But what did he aske it for? Surely that he might love the *LORD* the more, by knowing him better. And when *Moſes* came to aske it at the hands of the *LORD* he did aſſent, he proclaimed, that is, he revealed himſelfe more than ever he did before. So I ſay to every one of you, if you would be earneſt with the *Lord*; deſire him to ſhew you his excellency, that you might love him more, ſerve him more, and feare him more, hee could deny you no more than he did *Moſes*: for you muſt thinke, that this is no extraordinary thing for the *Lord* to ſhew himſelfe. That which hee did miraculouſly to *Stephen*, when he opened the heavens, and ſhewed himſelfe to the outward view, that hee doth ordinarily to the Saints, he ſhewes himſelfe to their mindes and inward affections. When wee

Why *Moſes* deſired the *Lord* to ſhew him his glory.

preach at any time, except the *Lord* ſhew himſelfe to you at that time, then our preaching is in vain: for the word that we ſpeake is but a dead letter, it will worke no more upon you than a dead thing that hath no efficacy. But when the Spirit goes with the word, and he openeth to you the thing that we ſpeak, then it is effectuall. Therfore S. *Paul* to the *Epheſians*, when he had opened thoſe great myſteries, he concludes with this, *The Lord give you the ſpirit of wiſedome and revelation, to enlighten the eies of your underſtanding, that you may know what the hope of your calling is, and what is the glorious inheritance of the Saints, &c.* As if he ſhould ſay, When I have ſaid all this, it is nothing, it will not do it; but he beſeecheth the *LORD* to give them the Spirit of revelation, and then it is done. And ſo to conlcude all, when we have ſaid all we can to move you to love the *Lord*, it is all nothing, except the *Lord* give you that Spirit of wiſedome and revelation to open your eyes to ſee what is the exceeding greatneſſe and excellency of his power.

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FINIS.

OF LOVE.

The third Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



UT of these words we have formerly delivered this point to you, that,

Whosoever loveth not, is not in Christ.

The last thing (in the prosecution of this point) was the meanes whereby this love is wrought in our hearts, which we did not then finish: notwithstanding we will not proceed in it at this time, but rather alter the matter, and doe that which I did not then intend; because there are many this day that are to receive the Sacrament,

Sacrament, and you know when we come to receive the Sacrament, our chiefe buſineſſe is to examine our ſelves. *Let every man examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.*

We have often preſſed on you the neceſſity of theſe two things:

The Sacrament of the *Lords* Supper is not to be omitted. *Reaſons.* 1. The neglect of it is a great ſin.

Firſt, that you may not omit the Sacrament when it is adminiſtred in the Congregation whereof you are members: for if they were to be cut off from the people that neglected the Paſſeover, why ſhould not this be accounted a greater ſinne, and to deſerve a greater puniſhment, to neglect the receiving of the *Lords* Supper, which is come in the place of the Paſſeover, and is far beyond it?

The *Lords* Supper beyond the Paſſeover, in two reſpects. 1. It is more cleare.

Firſt, becauſe it is more cleare, and it is more cleare, becauſe the doctrine is more cleare: for it doth more lively repreſent *Chriſt* now exhibited in the fleſh, than that which onely repreſented *Chriſt* which was then to come.

2. The mercy remembred in it is greater.

And ſecondly, becauſe the mercy that you are now to remember, is your redemption from ſinne and from hell, a greater mercy than that which they were to remember in the Paſſeover, which was their deliverance out of Egypt (though that was not all;) therefore the neglecting of this muſt needs be a greater ſin than the neglecting of that.

Now you ſee how ſtrictly *GOD* layeth a charge upon them, that no man ſhould omit the Paſſeover, unleſſe ſickneſſe or a journey hindred him,

him. Now consider this, you that have been negligent in comming to this holy Sacrament; for it is a great sinne, and provokes *God* to anger, when hee shall see that this ordinance which himselfe hath instituted, & which he hath laid such a charge upon you to doe, is neglected.

2. It is as great a sin as to neglect the word.

Besides, do you think it is a sin to neglect comming to the word? And is it not as much to neglect this ordinance.

3. We need all helpes.

Besides, do we not need all helps of grace? and is not this among the maine helpes?

2. Man ought not to come negligently to it

Againe, as you ought not to omit it, so to come negligently to it, to come without examination, to come without a more solemne and extraordinary renewing of your repentance, is to receive the Sacrament unworthily, *to eate and drinke judgement and damnation to your selves.* Now there are two sorts that receive the Sacrament unworthily.

Two sorts receive the Sament unworthily.

1. Those that are out of *Christ.*

2. Those that are in *Christ.*

First, those that are not yet in *Christ.*

Secondly, those that are within the Covenant, but yet come remissely and negligently, and take not that care they should in examining their hearts: for though you ought to renew your repentance every day, yet in a more especiall manner you ought to doe it upon such an occasion. As women doe in scowring their vessels; they make them cleane every day, but yet there are some certaine times wherein they scowre them more: so we should scowre our hearts in a more speciall manner upon this occasion. Now because this is the businesse that we have to doe this

this day, wee will therefore handle the more fully that we touched lightly before, which is this examination, whether we love the *Lord Jesus* or no: for if you love not the *Lord Jesus*, you are not in him; for whatsoever you doe availeth not, if you have not faith and love. Therefore if you finde that you have not this love to *Christ*, that you are not *rooted and grounded in love*, you have nothing to doe with *Christ*, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will shew you what properties of love we finde in the holy Scriptures.

10 Properties of love.
1. It is bountifull.

This is one property of love set down in 1 *Cor.* 13. *Love is bountifull, and seeketh not its owne things:* that is, it is the nature of love to bestow readily and freely any thing a man hath, on the party whom he loveth. We see, *Joseph*, that loved *Benjamin*, as his love was more to him than to all the rest of his brethren, so he gave him a greater portion than the rest. It is the nature of love to be bountifull. What a man loveth, he cares not what he parts with to obtaine it. *Herod* cared not to have parted with halfe his Kingdome to please that inordinate affection of his. The *Converts*, in the Apostles time, how bountifull were they, laying all their goods at the Apostles feete? *Zacheus*, when hee was converted, and his heart was inflamed with love to *Christ*, he would *give halfe his goods to the poore*. But in generall, it is a thing that you all know, that love is of a bountifull disposition. If you would know then whether

ther you have this love to the *Lord Jeſus* or no, conſider whether you bee readie to beſtow any thing upon him, whether you be readie to part with any thing for his ſake. *David*, when he abounded with love to the *Lord*, you ſee how he expreſſed it in his proviſion for the Temple, you ſee how he exceeded in it, *An hundred thouſand ſhekels of gold, and a thouſand thouſand talents of ſilver*: this, ſaith he, I have done according to poverty: As if he had ſaid, If I had beene able to doe more, I would have done more, but this was as much as I could reach unto: herein hee ſhewed the greatneſſe of his love to *GOD* in the greatneſſe of his bountie. Take it in the love which we have one to another: where a man loveth, he denieth nothing. *Sampſon*, when he loved the harlot, he denied her nothing that ſhe asked of him. If you love the *Lord Jeſus*, examine your ſelves by this; are you ready to beſtow any thing for his advantage? are you ready to take all opportunities to doe ſomewhat for his glory? conſider how many opportunities you have had, and might have had, wherein you might have expreſſed and manifeſted this love to the *Lord Jeſus*. Might you not have done much to the ſetting of a powerfull Miniſtery here and there? have you not had ability to doe it? Would it not much advantage the glory of *Jeſus Chriſt* to make bridges (as it were) for men to goe to heaven by, and to make the high-way that leadeth thither? A greater worke of mercie than theſe externall workes that appeare ſo glorious in the eyes of men:

To neglect opportunities of doing good argueth want of love.

men: to have bleſſed opportunities, and not to uſe them, becauſe we have ſtreight hands and narrow hearts, is a ſigne we want love to *Chriſt*.

In the paſſages of your life there is many a caſe, that if you were of a bountifull diſpoſition, you might doe much good in. You know what S. *Paul* ſaith, which was a great teſtimonie of his love, *Act.* 20. 24. *My life* (ſaith he) *is not deare unto me*, ſo I may doe any thing for *Jeſus Chriſt*, *ſo I may fulfill the courſe of my miniſtery*. So, examine you ſelves, whether you can ſay thus upon any occaſion; So that I may doe any good, ſo that I may helpe forward any good cauſe that may tend to the glory of *GOD*, my life is not deare unto mee, my libertie is not deare, my eſtate is not deare, my friends are not deare to me. You that have to doe in government, many caſes there are, wherein, if you will doe any ſpeciall good, you muſt part with ſomething of your owne; *GOD* lookes to you and ſees what you doe, and how your hearts ſtand affected in all theſe paſſages; aske your ſelves now whether theſe things be not deare to you: if there were love in you, it would cauſe you to doe more than you doe. It was *Davids* great wiſedome, when water was brought to him that was purchaſed at ſo deare a rate, when ſo high a price was ſet upon it, hee would not drink it himſelfe, but powred it forth to the *Lord*; and therein he ſhewed the greatneſſe of his love, that he was willing to part with that which he ſo exceedingly longed for, which was bought at ſuch a rate.

The

The like he did when he bought the threshing floore of *Arannah* the *Jebusite*: hee might have had it given him for nothing; *No*, saith he, *I will not offer to the Lord of that which cost me nothing*: As if he had said, I shall shew no love to the *Lord* then, and if I shew no love to him, what is my sacrifice worth? For *David* knew well enough that *GOD* observed what he did, he observed what it cost him. The *Lord* observeth all that you doe: Beloved, he knoweth your hearts, and seeth what motions you have, and prizeth you actions accordingly. If you finde any action for him, than cost you something, he observeth that likewise. *Rev.2.2. I know thy works and thy patience*: so doth the *Lord* say of every man, I know what such a service cost thee, I know what losse thou sufferedst when thou didst part with such a thing for my sake. Therefore if you would shew your love to the *Lord*, and would have a testimony in your hearts, that you have this love wrought in you, be not backward to bestow any thing upon *Christ*. The woman that brake the boxe of precious ointment, you see how the *Lord* accepted that worke of hers, so much, that he put it downe that it should never be forgotten. For love, whereseever it is, wil open the heart, and open the hand, and bestow any thing upon *Jesus Christ*, that is in our power.

God observeth what his service costs us.

Now, if we examine whether love be amongst men by this signe, we shall finde but little love, and we may justly take up the complaint of the Apostle, *Every man seekes his owne things, and not the*

the things of Jesus Christ. That is, when any thing is to be done, men are ready to enquire thus, it is the secret inquisition of their hearts; What is this to me? What profit will it bring me? Wherein will it be to mine advantage? And if they find it is a thing that will cost them something, and a thing that they shal get nothing by, how cold and backward are men to doe it? It is from this that men seek their owne things.

Object. But here every man will be readie to professe and say that he is not so straite handed, but he is readie to doe many things for *Christ*, that hee is bountifull, and seekes not his owne things.

Answ. Tryall of the bounty of our love.

My beloved, let us try this now a little: thou thinkest thou art so bountifull for the *LORD*, I would aske thee this; Doest thou doe it purely for the *Lord* in such a case, when there is no profit nor praise with men, nor advantage redounding to thy selfe? Art thou as forward then, as when there are all those respects? Art thou as abundant in it, as diligent and as readie to doe it? This discovers the falshood of mens hearts for the most part.

1. When it crosseth advantage to our selves.

2. When it crosseth selfe love.

And besides, take it in the case of selfe-love, consider what thou dost, when thine owne selfe-love shall come in competition with this love to the *Lord*: for in that we shall know our love to the *LORD*, when we deny our selves, when wee crosse our selfe-love, and reject and refuse it: for otherwise it is no thanke to us, when there is no inward crossing in us, no contrary affection drawing us another way. Therefore if you would know

know whether you love the *LORD* or no, trie what you doe in the things that are deareſt to you, conſider what you doe in thoſe things that of all others you are moſt unwilling to part with: for indeed herein is the tryall, as the *Lord* ſaid to *Abraham*, when he would have offered up his Sonne, *Now Abraham I know that thou loveſt me:* As if hee had ſaid, This is a ſure teſtimonie that thou loveſt me, becauſe thy ſonne is not deare to thee. So I ſay, when you are to part with ſomething that is deare to you, conſider what you doe in ſuch a caſe, conſider whether you can ſay generally, *I account all things but as loſſe and dung for Chriſt.* It may bee thou art willing to part with ſomething that thou careſt not much for, but this is nothing. Some man will not loſe his credit, that is deare to him; Examine thy ſelfe now, if thy credit be deare to thee, art thou content to loſe the praiſe of men for *Chriſt?* When thou art put to a hazzard, art thou content to ſuffer the loſſe of thy eſtate?

Every man hath ſome particular temptation.

Every man hath ſome particular temptation, young men for the moſt part are *lovers of pleaſures more than lovers of God*, and old men are lovers of their owne wealth more than of *GOD*. Therefore conſider what you will doe now in your ſeverall caſes. *Chriſt*, you know, requires this at every mans hands, that his Wife and Children, that his Father and Mother, and whatſoever is deareſt to him, that he ſhould neglect it all for his ſake; and herein a mans love is ſeen.

And when you have done all this, I will adde

3. When it is done chearfully.

that further, Though you do bring your hearts to doe it, yet are you willing to doe it? Do you doe it chearfully and readily? For why doth the *Lord* require that as a necessary condition, that whatsoever is done to him, might be done chearfully and willingly? For no other reason than this, but because hee regards nothing but that which commeth from love; and if it come from love, wee know, we doe it chearefully. Therefore consider, whether thou art willing to do this cheerfully, and with a full hand, not niggardly and pinchingly; and by this you shal know whether you have this love to the *Lord Jesus* or no, whether you be bountifull, whether you seek the things of the *Lord*, and not your owne things.

Why *God* requireth a chearfull service.

2. It is content with nothing but love again.

In the second place, you shall finde this to bee one propertie of love (by which you may trie your selves) it will be content with nothing but with love againe from the partie whom we love. If one love another, let him doe never so much, let him bee never so kinde in his actions towards him, let him bee never so bountifull to him, yet except hee have love againe, hee is content with nothing. Indeede when we doe not love a man, we can be content to receive profit from him, and it is no matter though his heart goe another way so we enjoy it; but it is the nature of true love to desire to bee paid in its owne coine. Now if thou love the *Lord Jesus*, if thou mightest have all the blessings that hee could bestow upon thee, if hee should open his hand wide, and compasse thee about with abundance, yet if thou lovest the

Lord,

Lord, thou wouldeſt not be content with this, but thou wouldſt have aſſurance of his love, thy heart would be at no reſt elſe.

And this you may ſee in *David*, *Pſal.* 51. *David*, you know, was well enough, hee had health and wealth, and abundance of all things, yet you ſee how miſerably he complained, becauſe he wanted that joy that hee was wont to have, becauſe he was not in thoſe termes with the *Lord* that he was wont to bee; and till he had that, his bones were broken with ſorrow, and he tooke it ſo to heart, that nothing in the world could content him, till hee was aſſured of *Gods* favour: And it is certaine, that if thou love the *LORD*, nothing will ſatisfie thy ſoule, but the aſſurance of his loving countenance to thee againe. Therefore that which *Abſalom* did, we may make uſe of upon this occaſion; hee had that wit, to make a right pretence, whatſoever his intent was: when hee was called from baniſhment where hee lived well enough, and enjoyed all things, hee wanted nothing, but had as much as he could deſire, yet, ſaith he, what doth all this availe mee, *ſo long as I may not ſee the Kings face?* It was but his craftineſſe: Yet thus much we may obſerve out of it, that this is the property of love, that till a man ſee the face of *God*, that is, till hee enjoy a neere and cloſe communion with *God*, untill hee can have the love of *God* witneſſed to his ſoule, hee cares for nothing in the world beſides: As you have it in 2 *Chron.* 7. 14. where that condition is put in: *If my people* (ſaith he) *when they are in diſtreſſe, ſhall*

humble themſelves, and ſeeke my face, then I will doe thus and thus. As if he ſhould ſay, it may be they may ſeeke libertie when they are in captivitie; it may be they may ſeeke health, when they are in ſickeneſſe; it may be they may ſeeke deliverance from enemies, under whom they are enthralled; but that is not the condition that I put them upon, but *if they humble themſelves, and ſeeke my face, then I will heare in heaven, &c.* So I ſay now, if you will trie whether you love the *Lord Jeſus* or no, conſider whether you ſeeke his face, that is, whether you ſeeke grace or no, whether nothing in the world can content you but his favour. For it is the propertie of one that is truely ſanctified, mercie alone will not content him, but hee will have grace aſwell as mercie: Another man that loveth not the *Lord*, it is true, it may bee hee is pinched with a ſenſe of his ſinnes, but let him have mercie, it is enough hee thinkes; but now take a man that hath his heart right towards *God*, except hee have grace, it contents him not; for that is the propertie and nature of true love, that it careth for no wages, all that it deſires, is the love of the partie, that what it doth may bee acknowledged and accepted; and there is a great difference in that: You know, a Nurſe doth much unto the childe as well as the mother, and it may bee more, but notwithſtanding the Nurſe never doth it but when ſhe is hired, but the mother doth it for nothing, and ſhe doth it more abundantly, becauſe ſhee doth it out of love, and it is wages enough to her that ſhee hath done it, becauſe ſhee loves

A Chriſtian ſeekes grace aſwellas mercy.

Simile.

loves her Childe: So I ſay, if you love the *Lord Jeſus*, it is not wages that you ſeek, but if you may have the light of his countenance to ſhine on you, if you may have his favour, if you may have opportunity to doe him ſervice in your place, it is enough for you, you care not for the preſent wages nor for future. Therefore herein you may know the nature of your love, the rightneſſe and ingenuitie of it, if it be ſo that all that you doe is out of love to the *LORD*, and if you can content your ſelves with love againe from *God*, it is a ſigne that you love the *Lord Jeſus*.

3. It deſires the ſecond comming of *Chriſt*.

Againe, (to proceed) if you love the *Lord Jeſus*, you will alſo love his appearnce: as you have it in 2 *Tim.* 4. 8. *A Crown of righteouſneſſe is laid up for me, and as many as love the appearance of Jeſus Chriſt*: and in *Heb.* 9. *ult. Hee was offered for the ſins of many, and ſhall appeare the ſecond time to ſuch as looke for him, &c.* For whom was he offered? and to whom ſhall he appeare? To as many as looke for his comming againe. So in 2 *Pet.* 3. 13. *What manner of men* (ſaith the Apoſtle) *ought we to be in all godlineſſe & holy converſation, looking for, and haſting to the appearance of Chriſt? &c.* So that it is certaine every man that loveth the *Lord Jeſus*, hee loves his appearance, hee haſteneth to the comming of the *Lord*, he lookes for his comming againe: and it muſt needs bee ſo in reaſon. For if you love any, you know, you muſt needes love their preſence; will you profeſſe that you are loving to any, that when you heare of their comming towards you, there is no newes more

unacceptable to you? If a woman had a Husband in the *East Indies*, and report of his comming home should be the worst newes that shee could heare, shall we thinke that such a woman loves her husband? So if you did love the *Lord Jesus*, you would be glad to have his appearance.

And (beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selves, whereby wee may know whether wee love the *Lord Jesus* or no? whether we desire to be with the *Lord*? whether we can say, as the Apostle S. *Paul, We desire to be at home, and to be with the Lord*? If we examine the love of men by this rule, wee shall finde that there is exceeding little love to the *Lord JESUS*, men are so exceeding backward in desiring to bee at home, and to be with him; and wee may know that by our backwardnesse to be in the *Lords* presence upon earth: Shall wee thinke that men are desirous to bee in his presence in heaven, and yet are so unwilling to draw neer to him upon earth? But you will object,

How to know men desire not the second comming of *Christ*.

Object. Many of those that love the *Lord*, that are men truely sanctified, yet are affraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, even in those that have faith and love, to desire the appearance of *Jesus Christ*.

Answ. There may be backwardnesse in the Saints to die.

I answer, it is true, there may be a backwardnesse even in the Saints, but you must know upon what ground it is. A Spouse that is to marrie a Husband, no question but shee would be glad to be

bee handſome, and to bee prepared for his comming; and though ſhe may deſire his companie exceedingly, yet becauſe things are not ſo readie as ſhe would have them, or for feare that he may finde that which may divert and turne away his eies from delighting in her, perhaps ſhe deſires not his comming at that time. There is a certaine negligence and unpreparedneſſe in mens hearts, which breeds an unwillingneſſe in them ſometimes, and makes them affraid of ſeeing the *Lord*, and yet there may be a true and inward love after him.

Simile.

1. That they may be better fitted.

Beſides, you know, there is fleſh as well as ſpirit, and the ſpirituall part deſires, as S. *Paul* did, to be at home, and to be with the *Lord*, and to enjoy his preſence, but that fleſh that is in us is alwaies backward to it. Therefore in *Revel.* 14. 13. *Bleſſed are thoſe that die in the Lord, ſo ſaith the ſpirit:* but ſo ſaith not the fleſh; the voice of the fleſh is contrarie to it, but it is the voice of the ſpirit, and the regenerate part that is in us. So that this I may boldly ſay to you, that every man that hath this faith and love wrought in him by the Spirit of *God*, he hath that in him which doth earneſtly deſire communion with *Chriſt*, to live with him for ever, to be in his preſence continually, although there may be ſome reluctancie by reaſon of the fleſh that is there. Take a man that hath ſore eies; you know, to the eye the light is exceeding pleaſant, but look how much ſoreneſſe and defect there is in the eie, ſo much the light is burdenſome to it; but ſo farre as the eie is right,

2. Becauſe there is fleſh in them.

Simile.

so farre as it is perfect, so farre is the light pleasing and delightfull to it; so is it with the heart of the regenerate man, looke how much faith, looke how much spirit there is, so much desire there is of the presence of *Christ*, and it is most pleasing and acceptable to him, as the light of the Sunne is to the eie; but looke how much soreneſſe, that is, looke how much flesh there is in him, so much reluctancie, so much unwillingneſſe there is in him: and that hee must strive against: But still the rule holdeth good, that whereſoever the heart is right, there is alwaies an earneſt desire and longing to bee with *Christ*. And indeede this is onely found in the Saints; for evill men, if they knew what heaven were, they would not desire it: for they desire heaven in another notion, they would be wel, they would be freed from miſerie and diſcontent which they meet with in the World, they would have whatſoever the flesh desireth, and that is it they looke after; but to desire heaven as it is, that is, to desire an excellency in grace, to bee alway praiſing *God*, to bee continually in his preſence, to be freed from the practice of sinne, this is a thing that if men aske their owne hearts, they doe not desire in this manner; for they desire it not here upon earth, when they are in the communion of Saints. When they are in places where there are holy speeches, and holy exerciſes, it is burthenſome to them, they are out of their element, they are as men that are not upon their proper Center; theſe men desire to be in heaven, but they desire another kinde of happineſſe

So much faith, so much desire of *Christs* preſence.

In what ſenſe wicked men desire heaven.

neſſe than there is in heaven, the felicitie there is preſented unto them under another *Idea*, they deſire no more than the fleſh deſires: but to deſire heaven indeed, as it is heaven, to deſire *God* there in his pureneſſe and holineſſe, to deſire it ſo as thereby to be ſequeſtred from all worldly, carnall and ſenſuall delights, this a carnall man deſires not. Therefore this is a diſtinguiſhing note and ſigne, that *hee that loves the LORD will love his appearance.*

Fourthly, you ſhall finde this to bee the propertie of love, hee that loveth, is verie readie to ſpeake of the party loved; love is full of loquacitie, it is ready to fall into the praiſes of the partie beloved, and to keepe no meaſure in it, to abound in it, that is the diſpoſition of every man that loveth. So is it in this love to the *Lord Jeſus*: You may ſee it in *David*, as he abounded in love to the *Lord*, ſo hee could never ſatisfie himſelfe in praiſing the *Lord*: In *Pſalme* 105. which is repeated 2 *Chron.* 15. you ſhall finde that he hath never done with it, but is alwaies ſinging praiſes to the *Lord*: *Sing praiſes to the Lord, and be alway talking of his wondrous workes.* And againe, *Remember his marvellous workes that hee hath done of old, and all the wonders, &c.* As if hee ſhould ſay, If you love the *Lord*, ſhew it in praiſing of him. Doe you profeſſe to love the *Lord*, and yet never delight to ſpeake of him? nor delight to heare others ſpeake of him? My beloved, this backwardneſſe that is amongſt us to holy and gracious ſpeech, to ſpeeches that tend to the ſetting forth

4. It delighteth to ſpeak of the party beloved.

forth of the *Lords* praiſe, ſhewes that love to the *Lord Jeſus* is wanting among us.

You know, it is naturall for every man to abound in the ſpeeches of the things they love, of what nature ſoever they be. Mariners are delighted to talke of their voyages, and Souldiers of their battell, and Huntſmen of their games. If you delight in the *Lord*, certainly your tongues will be much in ſpeaking of him, you will be readie to doe it upon all occaſions. *Out of the abundance of the heart, the mouth ſpeaketh:* and if love to the *Lord* do abound in your hearts, this love will be expreſſed in your tongues, upon all occaſions: And therfore, at the laſt, you may judge of the meaſure of your love by this. He that ſpeakes much of loving *God*, and yet hath his ſpeeches emptie, vaine, and unprofitable, ſurely we may gheſſe that he loves not him at all: and this is a marke that will not deceive us.

Love is not aſhamed.

And now what will you ſay for your ſelves, that you ſpeak no more upon thoſe ſeverall occaſions, that you meet withall in the world? Is it becauſe you are aſhamed, becauſe you are baſhfull, and fearefull to expreſſe your ſelves, and to make an open profeſſion of that holineſſe that is in your hearts? Certainely it is a ſigne that you love not the *Lord Jeſus:* for hee that loveth, is never aſhamed; becauſe whom a man loveth, hee magnifieth, hee prizeth much, hee hath a high eſteeme of: And therefore that baſhfulneſſe and fearfulneſſe that you object, will not keepe you backe, if you did love the *Lord* in truth and ſinceritie.

ceritie. Or elſe, why is it that you ſpeake of him no more? Is it becauſe you cannot ſpeake? Is it becauſe your underſtandings are weake and dull? becauſe you are not able to do it aſwell as others, and therefore you are loth to expreſſe your ſelves?

Love makes eloquent.

You know, when you love any, that love will teach you to ſpeake, it will quicken the dulleſt wit and invention; love ſharpeneth, and maketh the rudeſt tongue eloquent. It is the nature of love to ſet the heart on work, and when the heart is ſet on worke, the *tongue will be as the penne of a ready writer.* You know how the Apoſtle ſets it forth, *Our heart is enlarged to you!* Love openeth the heart wide, and the heart openeth the tongue wide: Therefore if you love the *Lord* much, you will be much in ſpeaking of him. Conſider therefore what your ſpeeches are concerning *God*, whether you your ſelves are readie to ſpeak much, and to delight to heare others ſpeake alſo: whether you bee glad of any occaſion, as thoſe that love are glad to heare thoſe that they love to bee ſpoken of.

5. It will doe much and ſuffer much for the party beloved.

Fifthly, love will doe much and ſuffer much for the partie loved: S. *Paul*, as hee was abundant in love, ſo was he abundant in labour likewiſe; whoſoever aboundeth in love, will abound in workes alſo. Therefore ſee what you doe for the *Lord* JESUS, ſee what you ſuffer for his ſake. When *Chriſt* came to S. *Peter*, and asked him that queſtion, *Peter, loveſt thou mee?* hee puts him upon the tryall upon this fruit of his love, *Feed my Lambes*: As

As if he ſhould ſay, *Peter*, if thou wilt ſhew that thou loveſt mee, expreſſe it in doing ſomething for my ſake, *Feede my Lambes:* herein thy love ſhall be diſcerned; doe not ſay thou loveſt mee, and yet art negligent in doing for mee, *Feede my Lambes.* We ſhall not need to preſſe this much in this Congregation, becauſe it belongs to the Miniſterie: Although you have ſomewhat to doe in it for the Magiſtracie alſo; whereby they may expreſſe their love to the *Lord Jeſus*, to help the feeding of *Chriſts* Lambes.

Magiſtrates Shepheards.

It is true, we are as the Vines that bring forth the Grapes, but you are as the Elmes that hold up thoſe Vines: the Magiſtrates feed the poeple aſwell as the Miniſters: therefore that phraſe is applied to *David*, hee was a Shepheard. Therefore in your ſeverall occaſions, when you meet with that which may tend to the feeding of the people of *God*, when you ſhall labour ſo farre as may lye within your compaſſe, that the *Goſpel* may have a free paſſage, that there may be more faithfull and laborious Miniſters ſet up in the ſeverall places of the kingdome, the more you doe this, the more you feede *Chriſts* Lambes. And if you will ſhew that love you have to the *LORD*, ſhew it by feeding his people, that is, by doing that which lies in your power, tending to that end, by doing of it zealouſly, with all your might. And as that was the worke that *Chriſt* put *Peter* upon for the triall of his love, ſo I may ſay to every one of you, If you will ſhew that you love the *Lord JESUS*, doe the works that belong to your

your particular place; for everie calling hath a particular worke in it: if you love the *Lord*, bee diligent in that way, in that calling which *Christ* hath given you to doe him ſervice in: and herein you ſhall ſhew your love, as it was *Chriſts* owne ſpeech, *I have glorified thy Name*, that is, in that particular worke, in that charge which thou gaveſt mee to performe: ſo you muſt ſhew your love to *God* in doing the actions of your particular callings diligently. You know, when that womans heart abounded in love to *Christ*, how it found out a way wherein it would ſhew it ſelfe preſently in breaking the boxe of oyntment, &c.

Diligence in our particular calling, an argument of love.

As it is ſaid of faith, *It is dead without works*, ſo love is dead without workes, the *Lord* regards it not, it is a dead carcaſſe, without motion. Wee know, it is the nature of love to be diligent: if you doe love *Christ*, it will make you diligent.

And as you will be ready to doe much, ſo you will be readie to ſuffer much alſo: theſe two I put together, becauſe ſuffering is a kinde of doing, onely it is a doing of things, when there is difficultie and hardneſſe. Now if you love the *Lord Jeſus*, ſee what you will ſuffer for his ſake; thoſe that we love, wee are exceeding readie to ſuffer for. A Husband that loves his Spouſe, is exceeding readie to ſuffer any thing to enjoy her love, he is willing to ſuffer any diſpleaſure of parents, of friends, to ſuffer the loſſe of his eſtate, he cares not for diſcredit in the world, hee is readie to breake through thicke and thinne, and to doe any

Suffering is doing but with difficulty.

any thing, ſo he may obtaine her love at the laſt: So, if you love the *Lord Jeſus*, you will ſuffer any thing for his ſake. It was an excellent teſtimony of *Davids* love, in 2 *Sam.*6.21. when *David* there dancing before the Arke, was ſcoffed at by *Michal* his Wife, ſee what an anſwer he gives her, *It is*, ſaith he, *before the Lord:* as if hee ſhould ſay, I am willing to beare this at thy hands, for *it is the Lord who hath choſen me rather than thy father and all his houſe:* As if he ſhould ſay, ſeeing it is the *LORD*, for whoſe ſake I endure this rebuke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and *be more vile in mine owne eyes*, and expoſe my ſelfe yet to more ſcorne and deriſion, ſince it is to the *Lord*, who hath choſen mee rather than thy Fathers houſe; So I ſay, when any thing comes to be ſuffered for any good action, for any good cauſe (as indeede commonly ſuch actions have ſufferings joyned with them) if you love the *Lord*, you will be readie to goe through it, and that with cheerefulneſſe, becauſe it is the *Lord* who hath choſen you, and paſſed by ſo many thouſands. And therefore it was the commendation of thoſe in *Heb.*10. it was an argument of their ſinceritie, that they *ſuffered the ſpoyling of their goods with joy.* Whence came this, but from their love to the *Lord?* They were ſo farre from being backeward to ſuffer, as that they were glad to have the opportunitie to ſuffer ſomewhat for his ſake.

Object. But you will ſay, I am readie to doe much for the

the *Lord*, and I hope I am not backward to ſuffer for him.

Anſw. It is well if it be ſo, but let mee adde this to all that I have ſaid, In what manner doeſt thou doe that thou doeſt? You know the caution that the Apoſtle puts in, in 1 *John* 5.3. *Herein is love manifeſted, that we keepe his Commandements, and his Commandements are not grievous.* Indeed herein is the reality of love ſeene, that we keep the Commandements of *God*. It is true, a man may doe much for *Chriſt*, and yet not love him; an Hypocrite may goe farre in performance, and yet though hee doe much, hee may not love much: therefore you muſt examine your ſelves by that, in what manner you doe that which you doe. Therefore, it is added, if we *keepe his Commandements, and they be not grievous*: as if he ſhould ſay, the manner of your doing is all in all, you muſt both doe much, and ſuffer much, but they muſt both be done willingly. You know, the wife and the ſervant, they both ſerve the husband, and doe much for him, both are alike diligent, yet notwithſtanding, there is this difference, the Wife doth it out of love, ſhee doth it in another manner, proceeding from another affection, ayming at another end than the ſervant doth. So two men may be diligent in keeping the ſame Commandement of the *Lord*; the one doth it as one that loves the *LORD* earneſtly, being deſirous to pleaſe him, as one that delights in the *Lord*; nothing doth more content him, than when he is in an opportunitie wherein he may expreſſe his love to

1 Joh. 5.3. opened.

We muſt do and ſuffer willingly.

Simile.

to the LORD, all his Commandements are not grievous to him, it is not reſpect to the reward, it is not an eie to the puniſhment that moves him.

A man indeed may doe much for the LORD, when it is the reſpects that he hath to hell, and to judgement; to heaven, and the reward that moves him: Not, but that theſe may bee motives; but yet you muſt remember this, that, if theſe be the principall, and if theſe onely move you, you doe it not out of love, you take but an aime from you ſelves. When a man hath a buſineſſe of his owne to doe, you know how carefull hee is in it, and with what diligence hee doth it, how often and how ſeriouſly he is deviſing with himſelfe to bring his matters to paſſe. Now if you love the *Lord*, the actions that you doe, you will not doe them as thoſe that are his ſlaves and ſervants, that doe things for other regards; And indeede, ſuch is the love for the moſt part that is among us now adaies, there is much formalitie in our actions, wee *have a forme of godlineſſe, without the power of it*: even as in our love towards men, there are many complements, and much profeſſion of love one to another, but we finde that there is little true love: So we may take up a complaint againſt men in their love to GOD, there is much formalitie, men are much in outward performances, which is well, I confeſſe, but alas, the power is wanting; it is all but complementing with GOD, as it were, when you come and doe theſe duties of *Gods* worſhip, when you keepe the

We may uſe motives to duties, from reward & puinſhment.

the Sabbath, and preſent your ſelves at Prayers and at Sermons, it is well you doe ſo, but yet when *your hearts are going after your covetouſneſſe*, and after your pleaſures, after this or that particular humour, the *Lord* lookes upon this as upon a formall performance: It is another kinde of doing that the *LORD* requires at your hands. It may bee you doe duties in ſecret and private, and it is a good propertie that you doe ſo, but yet that is not enough; you may doe them as a taske, that you are glad when the buſineſſe is done, and it is well that it is over: but when you will doe things out of love, you muſt know that you muſt doe it in another manner, not in this formalitie. If you will ſerve the *LORD* out of love, it is not the praying to him Morning and Evening that will content you, but it is the working upon your hearts, it is the beating upon your affections till you have brought them to a good frame of Grace, till you have wrought upon you ſelves a ſound and through renewing of your repentance; you will never give over till your hearts bee quickned in prayer, till you have found that *GOD* hath anſwered you, till you have had experience of his mercy and lovingkindneſs towards you.

A man may performe private duties and yet want love.

What kinde of prayer comes from love.

So when you come to heare, is this all (thinke you) that *GOD* requires of you, to ſit here and lend us your eares for a little time? No, my beloved, unleſſe you doe it from love, unleſſe you bee moved to it from an inward

What hearing of the Word *God* requireth.

principle, from an entire and holy affection to GOD, it is nothing. You must labour to have the Word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you heare; for you doe not learne a thing here, when you come to heare the Word, till you practise it, till your hearts bee transformed into it: Doe not thinke that you have done the worke, when you have sate here and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as GOD would have you heare is another thing: It is like your lessons in Musick, you say you have never learned them till you be able to practise them; so you never have learned the word of God aright, till you have an ability in you to practise it.

Note.

To shew you what Love is, and what Faith is, and what Patience is, and to make you understand and conceive of it, it is nothing; but to have Faith, to have Patience, to have Love, to have you affections inflamed to the LORD, this is the right hearing. As it is in Physicke, the understanding of the Physicians Bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies: so is it with the Doctrine that we preach, you may understand it, and apprehend it, and conceive of it aright; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimony of your love to the LORD Jesus,

Simile.

Jesus, but the doing of it to purpose, so that *God* who searcheth the heart may accept of it, the doing of it throughly, that your hearts may bee wrought upon, this is a signe that your doing and suffering comes from *Love*.

* * *

FINIS.

OF LOVE.

The fourth Sermon.

GALAT. 5.6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last thing that wee did was to shew you what were the properties of true love, that by them you may trie your selves whether you love the *LORD JESUS* or no: we went through five in the morning, now we proceed.

6. Property of love, it is like fire in 4. things.

Another property of love is this, it is full of heate: Therefore in *Cant.* 8. it is compared to *coales of Juniper*: and that phrase is used in *Mat.* 24.5. *Iniquity shall abound, and the love of many shall waxe cold.* That Antithesis shewes that love is a hot

hot thing, hot as fire. Therefore if you would know whether you love the *Lord Jesus* or no, consider what heat and what fire there is in you.

Now what are the properties of fire? Wherein doth love and that agree?

Fire, you know is the most active of all the Elements; cold benummeth a man, and is the greatest enemie to Action: If thou love the *Lord* JESUS, thou shalt finde thy love will have that property of fire, to set all on worke in thee; it will set thy tongue on fire, and thy hands on fire, and thy head and heart on fire, every thing that is within thee will bee working, and doing some service or other to the *Lord*. When a man wanteth love, hee is as a Man benummed, as a Man frozen in his dregges, not apt to any thing; the more a thing is like to fire, the more aptnesse, and the more activenesse; so the more love, the more aptnes and readinesse to every good work: where there is no love, there men are *rebrobate to every good work*. 1. Love is active as fire.

Besides, love as it is very active, so it is very quicke, as fire is of a quicke nature. Therefore we say that love hates nothing so much as delaies; and it is in this like to fire, which is the quickest of all other Elements. Consider of this therefore; Art thou speedy in thy execution? If thou love the *Lord*, thou wilt not defer and put off from day to day any thing that is to be done, thou wilt not say with thy selfe, I will change my course of life, but not yet: No, if thou love the *Lord*, thou wilt doe it presently. 2. Love is quick as fire.

3. Love is vehement as fire.

Besides, love agrees with fire in this, that it is earnest and vehement: and indeed I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quick, so it is of a vehement nature, and so is love. Looke what a man loves, upon that he bestowes the top of all his affections, and the maine strength of his intentions run that way. Examine by this therefore whether thou love the *Lord* or no. If thou love the *Lord Jesus*, thou wilt look upon other things, as things that thou regardest not much, thou wilt grieve for them *as if thou grievedst not, and rejoyce as if thou rejoycedst not: thou wilt use the World as if thou usedst it not*; thy heart will be taken up about *Christ*, and about the things that belong to the Kingdome of *God*, thy intentions will bee set upon the things that belong to the service of *God*, and thy owne salvation. This is a thing by which you may plainly discerne the truth of your love: examine therefore what it is upon which you bestow the maine, and the top of your intentions. Indeede, my brethren, the greatest things that the world hath, are not worthy of the toppe and strength of our affections; for they are but trifles. Therefore if you love the *Lord JESUS*, if you prize him aright, and be rightly affected towards him, you will esteeme nothing great, but the enjoying of his favour, and nothing of worse consequent than the losse of it, nothing will bee of any great moment to you, but onely sinne, and grace; sinne that displeaseth him, and grace that brings you into favour with him: as for other things,

things, you will looke upon them as trifles, you will not put the ſtrength of your mindes to any thing elſe; this is the nature of love, it is vehement toward the thing it loveth.

Moreover, it hath alſo this property of fire, that it is ſtill aſpiring, it is ſtill enlarging it ſelfe, ſtill growing on, aſſimulating, and turning every thing into its owne nature, it is overcomming and is not ready to be overcome: Which propertie of fire is noted in that place I ſpake of in the Morning, *Much water cannot quench it, it is as ſtrong as death*: Now death you know overcomes all; ſo will love, it will breake through all impediments. Conſider whether you finde this diſpoſition in your ſelves, that your hearts are ſtill drawing neerer and neerer to the *Lord*, that they are ſtill aſpiring up towards Heaven, that you are ſtill going onward and thriving in the worke of Grace.

4. Love powerfull as fire.

But that which of all other things will manifeſt moſt to us this affection of love, is thoſe affections which depend on it; you ſhall know it, I ſay, by the affections that hang upon it. It is true that all the affections depend upon love, but, for this time, I will inſtance but in two, namely,

Anger, and
Feare.

7. Propertie of love, it cõmandeth the affections, eſpecially anger and fear.

Look whatſoever it is that a man loveth, where hee findes any impediment in the proſecution of it, he is angry, he deſires with as much earneſtneſſe to remove that impediment, as he loves the thing.

1. Anger.

Take any man even of the mildeſt diſpoſition, if in any thing that hee loveth much, and intendeth much, there be an intercurrent impediment that ſhall interrupt him, hee is angry, though otherwiſe hee bee of a moſt meeke diſpoſition. For anger is but earneſtneſſe to remove the thing out of the way that hinders us: whatſoever a man loveth, hee is angry with the impediments that hinder him in it. Come now and examine your love to the *Lord* by your anger: that anger that proceedes from love to the *Lord*, wee call zeale: Will you profeſſe that you love the *LORD*, and yet your hearts are not moved when hee is diſhonoured? Thinke with thy ſelfe when thou art wronged in thy name, or ſome body miſcalleth thee, miſreports of thee, and proſecutes thee with evill ſpeeches and revilings, is not thy wrath kindled in thee againſt ſuch a one? Well, if thou love the *Lord JESUS* as thy ſelfe, as thou oughteſt to love him above thy ſelfe, why are not thy affections ſtirred in thee, when thou heareſt him diſhonoured, when thou knoweſt that his Name is ill ſpoken of? If a Man ſhould take from thee thy wealth, or any thing that is deare to thee; If a Man ſhould come and violate thee with ill termes, thou wouldeſt bee angry with him, and bee ready to flie in the face of ſuch an one. If you bee thus affected to the *Lord*, and to his Glory, why doe you not the like for him? You know, *David* did the ſame: *Mine eyes guſh out* (ſaith he) *with Rivers of waters, becauſe men keepe not thy law.* Therefore know, that if you find not

Anger what.

Zeale what.

not your hearts affected with the things that belong to *God*, that there is no anger ſtirred up, it is a ſure argument that you love him not. It is obſervable that is ſayd of old *Eli*, 1 *Sam.* 4. 3. when newes was brought him that the Iſraelites were fled, that moved him not ſo much; when it was told him, moreover, that there was a great ſlaughter among the people, that ſtirred him not neither; when it was told him yet that his two Sonnes *Hophni* and *Phineas* were ſlaine, yet this did not ſo much affect him: but when it was told him that the Arke of the *Lord* was taken, the text noteth ſomething more than ordinary, that hee was ſo ſtirred with it, that he fell from his ſeate, and it coſt him his life. Can you find this affection in your ſelves, that you are not moved with the death of children ſo much, or for the loſſe of your goods, or for your owne particular diſcontents, as when you ſhall heare that *the glory is departed from Iſrael*, that Religion ſuffers an Eclipſe in any place, that the Goſpel of *JESUS CHRIST* is hindred? This is a thing that will try your love to the *Lord*. If you finde that you can heare of the deſolation of the Churches, and of the increaſe and growing of Poperie, and yet you doe not take it to heart to be affected with it, you doe not grieve for it, it is a ſigne that you want love to the *Lord*. You know what is noted of them in *Jerem.* 36. 24. When the King had done an abominable action, that hee had cut the Roll in ſunder that *Jeremiah* gave him, and caſt it into the fire that was upon the hearth before him, it is ſaid

ſaid that thoſe that were about him, *did not rent their cloathes*, nor petition to him, &c. As if hee ſhould ſay; in this they diſcovered a wonderfull want of love to the *Lord*, and to his cauſe, that they were not moved with this diſhonour, that was offered to *God*, and to his ſervant, and to the cauſe of Religion at that time. You know what diſpoſition S. *Paul* had in this caſe, *Act.* 17. He obſerved, that the place, where he was, was given to *Idolatry*, the text ſaith, *His ſpirit was ſtirred in him*, his zeale and his anger was kindled in his breaſt. Therefore conſider what your affections to the *Lord* are by this holy anger that is in you. *Moſes*, you know, was the meekeſt man upon the earth, and yet you know how hee was moved, how his zeale was kindled in his breaſt, when hee ſaw the idolatry of the people.

2. Feare.

In the next place conſider your feare: For if you love the *Lord*, it will cauſe you to feare and tremble at his word, and at his judgements, for whom a man loves much, he regards much, and when a man regards another much, he is much affected with that he doth; Now when the *Lord* ſhall ſhew ſome tokens of his wrath, thoſe that love him and eſteeme of him, thoſe that prize him, cannot but be affected. *Shall the Lyon roare, and ſhall not the beaſts of the field tremble?* Conſider how you are affected therefore, when the *Lord* ſhall diſcover any expreſſion of his wrath, and what doth hee elſe in this ſtroake, which is now upon this place? is there not wrath gone out from the *Lord*? You know the Plague is more

These ſermons were preached in the time of the great peſtilence, 1625.

more particularly *Gods* hand, than any other affliction: Therefore *David* saith when he chose the Plague, that he would choose to *fall into the hands of God*, intimating that, in that business, *God* was in a more peculiar manner the doer of it. As the thunder is said to bee the voyce of the *Lord*, so the Plague may properly bee said to be the stroake of the *Lord*, more peculiarly than any other affliction. Consider therefore what your affections are in this case; for, my beloved, let it not be in vaine to you, that the *Lord* stretcheth forth his hand as hee doth now at this time among us. It is but yet in the beginning, and what is the *Lords* meaning in it? Is it not as a Messenger sent upon an errand? If it had its answer, if that were done for which the *Lord* had sent it, would he not remove it againe? Would he not bid *the destroying Angel* to put up his sword into his sheath? Doubtlesse hee would, if you would doe that at the beginning of this sicknesse, that must be done before the *Lord* will remove it from you.

You will say, what shall wee doe then? I beseech you consider what commonly is the cause of a plague among us. Consider what hath been the cause of the plague in former times. You shall finde in *Numb.* 25. two causes of the Plague. One was the superstition and Idolatry of the people; they begun to bee yoaked with Idolatry, *They joined themselves to Baal-Peor*. I confesse that sinne was not yet growne to any great height, it was but yet in the beginning, in the seedes, and yet

Quest. Answ. Causes of the Plague.

1. Idolatry.

yet you know how the *Lord* was offended with them.

2. Fornication.

And the ſecond was fornication, the ſin of uncleanneſs that was committed. It is not likely that all the people fell into that ſin of *Idolatry*, or into the ſin of *fornication*, but yet the *Lord* was offended with the whole Congregation for thoſe that did it, as his manner is to be. So here you ſee two cauſes of a plague, *Idolatry* which was but beginning, and the very admitting it into the Campe; and the *Fornication* of the people.

3. Security and pride.

Another cauſe of the plague you ſhall finde in *Davids* numbring the people, it was their ſecurity and pride, and truſting to themſelves, and the creatures: for ſurely it was not *Davids ſin only*, (who had ſomewhat forgotten *God*, and truſted to his mountaine, and thought that that was ſtrong enough) but it was the ſin of the people.

Security double.

It is good (my beloved) to bee ſecure out of confidence upon *God*, and therein, the more ſecurity the better; but to bee ſecure for any outward helpe, either in the number of men, or ſhippes, or ſtrength, or policie, or becauſe wee are compaſſed about with the walles of the Sea, or whatſoever it is wherein we think our ſafety conſiſteth, the more confidence in this the worſe. The *Lord* ſmote the people for this ſecurity in *Davids* time.

4 Unworthy receiving of the Sacrament.

Another cauſe is, the unworthy receiving of the Sacrament. *Many are ſicke among you* (ſaith the Apoſtle) *and many are dead*, becauſe you receive the Sacrament unworthily. The *Lord* is pleaſed

pleaſed to puniſh that particular ſinne of receiving the Sacrament unworthily, with ſome ſickneſſe or other, whether the plague or no, we cannot ſay, but this we may be ſure of, that this was the cauſe why ſo many were ſick and dead. You know that paſſage in the Booke of Chronicles concerning *Ezechias*; when the people had not prepared themſelves aright as they ought, hee prayed to the *Lord*, and it is ſaid, *The Lord healed the people*: wee cannot ſay what the *Lord* healed them of, but yet it makes it evident that the *Lord* had ſome way ſmitten them. *Moſes* for the omiſſion of the Sacrament, the *Lord would have ſlaine him*, that is, he would have ſent ſomething upon him, whether ſome diſeaſe, as is moſt probable, or ſome other thing which ſhould have taken away his life in the end. The omiſſion and negligent receiving of the Sacrament I put together, both which move *GOD* to anger, and to inflict plagues upon a people.

I will name yet one more beſides theſe, and that is the coldneſſe and deadneſſe of their hearts who belong to the *Lord*, from whom he expects better things, and more zeale; which I gather hence: What was the reaſon that the zeale of *Phineas* ſtayed the plague? *Numb.* 25. Becauſe his love was hot, and his anger was kindled in a holy manner againſt that *Iſraelitiſh man*, and the *Midianitiſh woman*, that had committed fornication among the people. If the zeale of *Phineas* was the cauſe of ſtaying that plague, and of withholding the *Lords* hands, then ſurely the coldneſſe of

5. Coldneſſe in Chriſtians.

of those from whom the *Lord* lookes for much heat, for much fervency of spirit, whom *GOD* expects should stand in the gap, I say, that is the cause that the *Lord* goes on in punishing.

Quest. But what should we doe now to remove it?

Answ. Amend the things that are amisse, Repent and Amend, and he will turne from his fierce wrath, whiche hee not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from idolatry and superstition, and cleanse the Land from the crying sin of uncleanenesse and fornication, and every man labour to purifie his owne heart.

How to remove a Plague.

1. Repentance.

2. To take heed of security.

And againe, to turne to the *LORD*, to take heede of security, which is a forerunner of a ruine, as a great Calme is a forerunner of an Earthquake.

3. To take heed of receiving the Sacrament unworthily.

Againe, take heed of receiving the Sacrament unworthily; many of you this day have received, therefore I should speake something particularly to them, but in truth this concernes all among us; but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the worke of Grace in their hearts wrought by the Spirit of *GOD*, that have some sparkes, if they were blowne up, that are men fit to stand in the gappe; It belongs to you, my brethren, to doe something that the *LORD* may stay his hand: and remember that when the *Lord* begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein hee expects and lookes for Humiliation and Repentance.

What the *Lord* expects, when he sends forth judgements.

tance : Therefore take heede of neglecting that in *Iſay* 22. *In that day* (ſaith the *Lord*) *when I called for humiliation, behold killing of fatlings and Oxen, &c.* Therefore know what your dutie is, and learne now to ſee what belongs to you to doe, ſhew your love to the *Lord* in trembling at his judgements, in being zealous for his Names ſake: as indeed where there is abundance of love there is alwayes exceeding much zeale: So it was with S. *Paul*, ſo it was with *Elias*, ſo it was with *Moſes*, ſo it hath been with all the Saints. And ſo much for this.

Where there is love, there is zeale.

Another property of love is this, that it doth not play the Huckſter with the *Lord* (as we ſay) it doth not bring things to an exact account, but when a man loveth, hee is willing to doe what offices of love and friendſhip he can, and he doth not ſtand to looke for an exact recompence; (for that is to play the Huckſter, to make a bargaine with *God*) but the nature of love and true friendſhip, whereſoever it is found, is this, to be free in doing that it doth, and not to ſtand to examine how much they ſhall doe, and how much they ſhall receive for doing of it; but to doe it with libertie and with freedome. And ſo it will be if your love be right to the *LORD*, you will not ſtand halfe-penny-worthing, you will not ſtand conſidering what you are bound to doe of neceſſity, whether you are bound to pray in your families or no, or whether you are bound to keepe the Sabbath ſo exactly and preciſely as is commanded; whether you are bound from giving ſo

8. Property of love, it doth things freely.

1. It will not limit it ſelfe to duties.

so much liberty to your selves in vaine speeches, &c. But love will rather say, what shall I doe to recompence the *Lord?* It will bee devising what to doe, it will bee glad of any occasion of doing any thing that may be acceptable to *God*. When you set limits to your selves, and are affraid of going too farre, and doing too much, it is a signe that what you doe commeth not from love to the *LORD*, but from some naturall principle, it comes from your selves, and not from the spirit. For if you love the *Lord JESUS* aright, why doe you not labour to exceede in the duties of obedience? Why doe you blame those that goe further than your selves are willing to goe? Why doe your quarrell with that exactnesse, and precisenesse, and strictnesse which is required in walking in the wayes of *GOD?* Love is abundant in the worke it doth, and if you love the *Lord*, you will not set limits to your selves, you will not have such thoughts as these; I will doe as much as shall bring mee to Heaven, and no more, I will take so much paines as that I may not be damned: but to exceede, and doe more than needes, this I hope may bee spared, and I may go to heaven notwithstanding well enough, though I goe not so fast as other men. No, beloved, if there be love in you, you will strive to doe the utmost of your power, it is the nature of love so to doe.

To limit our selves in *Gods* service argueth want of love.

Againe, you will not bee so exact, nor indent with the *LORD* what he will doe to you; but though the *Lord* be slow and slacke in rewarding you,

2. It will not indent with *God* for reward.

you, though hee ſtay long, and ſuffer you to goe on without taking any notice of you, as it were, nay perhaps hee gives you many afflictions and perſecutions, povertie, trouble, ſickeneſſe, &c. though the *Lord* doth not doe what you expect, yet your love will bee free, it will goe on, you will be readie to ſay as S. *Paul* did, *I know whom I have trusted*: that is, he was reſolved to ſerve the *Lord*, to doe his utmoſt; though the *LORD* did reſerve himſelfe and the recompence of reward to a further time, yet he was content. Such a diſpoſition will be found in thoſe that love the *Lord Jeſus*.

Againe you may judge of your love to the *Lord Jeſus* by another propertie of love, which is a hatred of ſinne, by your hatred of that which is contrarie to him; for love is not better knowne by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but becauſe you love the contrary; therefore if you love the *Lord JESUS*, you will hate ſinne. Examine your ſelves by this, for it is a ſure rule, if you love the *LORD*, you will hate that which is evill.

9. Propertie of love, hatred of ſinne.

You will ſay, I hope I doe that.

Object.

It is well if you doe, but let us conſider that: it may be you may be angrie with ſinne, but doe you hate ſinne? That was the commendations that the *Lord* gives to the Church in *Rev.* 2. *Thou hateſt the works of the Nicholaitans, which I alſo hate.* Therefore, if you would know whether you love the *Lord Jeſus*, trie it by this, doe you hate ſinne?

Anſw. Many are angry with ſinne, but hate it not.

Object.

Answ. Three differences between hatred and anger.

You will say, how shall we know whether we hate it or no?

In these three things you shall find wherein hatred differs from anger, and thereby you may examine your selves.

1. Hatred is more generall.

First, hatred is more of generalls; a Man hates all drunkards if he hate drunkennesse: hee hates all Toads and all Serpents, if hee hate poyson. A Man is angry with this or that particular, but hatred is of all. I would aske thee, doest thou hate all sinne, every thing that is called sinne, all that belongs to sinne? If it bee this or that sinne that you make against, you are but angry with sinne, you doe not hate sin: for hatred fals alwaies upon the generall. Examine therefore if you finde this disposition in your hearts, that you hate every sin, that your hearts rise against every thing that is sinfull, whatsoever is contrary to the *Lord*, whatsoever you apprehend under the notion of sinne, that you hate, and resist, and strive against; this is a signe that you love the *Lord*.

2. Hatred is more cruell.

Secondly, hatred desires the utter destruction of the thing it hates, anger doth not so: Anger desires but a revenge proportionable to the injurie: therefore we say there is a kinde of Justice in anger, it would not have the party that it is angry with, to be destroyed, but it would have him sensible of its displeasure, it would have something done that might answer the injury that is offered; but hatred desires the destruction of a thing utterly. Now doe you so with your sinnes? Doe you desire to have them wholly extirpate and rooted

rooted out of you? to have your lusts throughly and perfectly mortified? Are you willing to have sin so cleane taken away, that you may have no libertie to have dalliance with it in any kind? Doe you hate it so as that you cannot endure to come neere it, nor to have it within your sight? It is a signe you hate it indeed.

Lastly, Hatred differeth from Anger in this, that it is implacable: Hatred comes from judgement, and it continues, and therefore hatred is not a passion, but wee call it an affection; it is a bent, a disposition and frame of the will; Anger is a passion that dies, and flittes away after a time; but hatred continues. Is your disposition such to your sins? examine your selves; nothing is more frequent, my brethren, than to bee humbled for some sinne, which amazeth you for the present, but doth your hatred continue? If not, you doe but fall out with your sinnes onely, and grow friends with them againe. If you did hate them, as you should, you would never return to amity with them more.

3. Hatred is implacable.

Returning to amitie with sin againe, a signe we hate it not.

Many a man takes resolutions to himselfe, I will be drunke no more, I will be a Gamester no more, I will not commit such and such grosse sinnes, as I have done, any more; perhaps some shame, or some feare hath followed him, some deepe apprehension of wrath and judgement, which set him upon this resolution for the present; but if the heart be right, that thou hatest sin as thou shouldest, thou wilt continue hating of it. Therefore consider, whether you love the *Lord*

Jesus by this triall, whether your hearts hate sin in your constant resolution or no. This was the disposition that was in *Lot*, *His righteous soule was vexed with the uncleane conversation of the Sodomites*, that is, he did not only abstain from the acts that they did, but his soule wrought against them, he was vexed with them, as a man is vexed with a thing that is contrary to his disposition.

So it is said of *Moses*, *He stood in the Doore of the Tabernacle, and he wept as hee stood*: his heart was moved in him. It is not enough to abstaine from sin, but to hate sin, and that is an argument of our love to the *Lord Jesus*: take this therefore for another tryall of your love.

10. Property, it loves the saints.

Againe there is one more, which wee cannot leave out; though it be a thing knowne unto you, yet because the Scriptures give it as a peculiar signe by which wee may judge of our love to the *Lord*, it must not bee passed by, and that is our love to the Saints; and there is good reason given of it, if wee consider well, 1. *Joh.* 4. 20. Wilt thou say thou *lovest God whom thou hast not seen, and yet lovest not thy brother whom thou hast seene?* The meaning is this, for a Man to love the *Lord* who is immortall, invisible, who dwelleth in light inaccessible, is a more difficult thing than to love thy Brother whom thou seest. For why doe we love the *Lord*, but because wee conceive him under such a notion? Wee thinke of him as such a *God*, having such and such attributes: Now saith the Apostle, whatsoever thou conceivest of *God*, that very image and disposition is stamped

1 John 4. 20. opened.

They hate *Gods* image.

Why we love the *Lord*.

on Man like thy ſelfe, thou ſhalt ſee the very ſame diſpoſition in a holy Man that is in the *Lord* himſelfe. Indeed it differeth in the degree exceedingly, there is but a glimpſe of it, yet why is it ſaid that the Image of *God* is renewed, but that there is in holy men a diſpoſition like the nature of *God*? Now this is in a more remiſſe degree in Man, and therefore more ſutable to our weakeneſſe; as you know, difficulty comes from diſproportion, it is a harder thing to love the *Lord*, than a Man like our ſelves. If therefore we doe not love men like our ſelves, in whom is ſtamped a diſpoſition like the nature of *God*, and his Image, in ſome degree, ſurely we cannot love the *Lord* who is ſo farre above us. *Note.*

Againe, a Man like our ſelves is viſible, we ſee his actions, we heare him ſpeake, we know more plainly the frame of his diſpoſition, and therefore it is more eaſie, to love a holy Man than to love the *Lord*: For ſo is the Apoſtles argument; Doe not thinke that thou loveſt the *Lord* whom thou never ſaweſt, when thou doſt not love thy brother whom thou ſeeſt daily. Therefore we may conclude thus much, If we love not the Saints and holy men, it is certaine we love not the *Lord*. 2. They are viſible to us.

I confeſſe every man is ready to ſay (in this caſe) he loves holy men.

I would put you to this tryall, and aske you but this queſtion; you ſhall know it by this: Doe you love *all* the Saints? You ſhall find that the Apoſtle S. *Paul* ſtill in his Epiſtles puts in that caution, *Love to all the Saints*. If thou love grace and holineſſe, 4. Trials of our love to holy men. 1. To love all Saints.

holineſſe, thou wilt love it whereſoever it is. Many men will love ſome particular grace, eſpecially when it ſuiteth with their diſpoſition, and is agreeable to them, and to their conſtitution; but to love all grace, to love all holineſs in all the Saints, whereſoever it is found, it is an infallible ſigne that thou loveſt the *Lord Jeſus*.

2. To love none but them with a love of complacencie.

Againe, doeſt thou love none but them; that where grace is, thou loveſt, and where it is not, thou withdraweſt thy love?

But you will ſay, would you have us to love none but the Saints? I anſwer, it is true, we ought to love all others with a love of pittie, wee ſhould ſhew abundance of this love to all mankind; but then there is a love of complacencie and delight, and with this love we ought to love none but the Saints.

3. To love thoſe that excell in grace.

Againe, thirdly, doe you love them as they excell in holineſſe? Many men can love one that hath but ſome degree of grace; but if it be one that hath more exactneſſe than ordinarie, that hath proceeded higher in holineſſe than he thinkes requiſite, here his heart is ready to quarrell, and to riſe againſt him.

4. To company with them.

Laſtly, doe you manifeſt your love by delighting in their company, and by the fruits of love towards them? You may profeſſe much, and ſay much, but of all other things, company is the worſt diſſembled. Will you profeſſe that you love the Saints, and that you delight in them, and yet deſire to bee in any Company rather than in theirs? That when you are among them, you are

as

as if you were out of your element, you more as if you were out of your owne Center? it is impossible but that those that are moved by the same spirit, should be best pleased when they are in one and the same society. Put all these things together, and by these you may judge whether you love the Saints or no.

Object.

You will object, I doe love the Saints, but who are they? I love not hypocrites. And so it is made a notable excuse.

Answ. Men hate the Saints under pretence that they are hypocrites.

I will not wish thee to love hypocrites, onely take heede thou suffer not the impes and instruments of the Devill to paint out the true Saints unto thee in the colours of hypocrites: thou must consider that it hath beene the usuall manner to cast that aspersion upon all the Saints, upon all holy men in all ages, as the Apostle saith in 2. *Cor.* *Wee are as deceivers though true:* that is the common esteeme that the world hath of the Saints, they judge them to be deceivers, and to bee men that professe themselves to bee otherwise than they are. You know what was said of *JESUS CHRIST*, *some said of him, hee was a good man, others said, nay, hee was a deceiver of the people.* You know what was said of *David*, that he was a subtle man, one that went about to deceive others. St. *Paul*, you know, was reckoned the great impostor of the world; this was alwaies laid upon the saints: therefore let not the Divels instruments deceive thee in that.

Besides, why are they Hypocrites? Is it because there are some shewes of holinesse in them?

Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to bee.

Religion hated under other notions.

If that be the reason, why doest thou not pitch thy hatred upon those that are found to bee so? And to conclude this, you must know, that no man speaks against Religion, or hates Religion under its owne notions, under its owne name, but something else must be put upon it, the name of Hypocrisie, or the like.

And it is the common condition of men whose hearts are not upright, that they are not able to judge aright of the wayes of *God*; a man that hath not grace himselfe, cannot possibly judge aright of grace in others: but I hasten. I must now proceede in the point I formerly began to insist on, namely, in shewing you the meanes of getting this love, and of increasing it.

These two meanes are in Serm. 2. beginning pag. 49.

I shewed formerly some means to get this love and to increase it.

As first, Prayer, for it is the gift of the Spirit.

Secondly, to beseech the *Lord* to shew himselfe to you.

3. Of means to love, to remove impediments.

We will adde but one now at this time, to shew you the way more fully to obtain this love.

If you would love the *Lord*, remove the impediments.

Two impediments of the love of *Christ*.

What are those?

They are two.

Strangenesse, and uncircumcision of heart, or worldly mindednesse.

First,

First, ſtrangeneſſe is a great impediment to love. It is an obſervation that the Philoſopher hath, that ſtrangeneſſe, when wee doe not ſalute, and converſe one with another, is a meanes of diſſolving friendſhip; ſo in this caſe, when there growes a ſtrangeneſſe betweene *God* and us, it unties and looſens that love and communion that ſhould be betweene us. Therefore, if you would preſerve your love to the *Lord*, ſuffer not your hearts to ſit looſe from him, ſuffer not a ſtrangeneſſe to grow betweene *God* and you. For ſtrangeneſſe breeds fearfulneſs, and fearfulneſs looſeneth love, as boldneſſe is the Parent and Nurſe of love, and which increaſeth it.

1. Strangeneſſe, it diſſolveth love.

Boldneſſe the parent of love.

Beſides, when there growes a ſtrangeneſſe betweene *God* and us, wee begin not to know the *Lord*, there growes an ignorance, and ſo there is an intermiſſion of thoſe reciprocall offices of love betweene us; that even as it is among the Saints, the forſaking of their fellowſhip looſeneth their love, and ſo ſtoppeth the intercourſe of good duties that ſhould be among them: ſo it is with the *Lord*. And therefore if you would maintaine love with the *Lord, draw neere to him, and hee will draw neere to you.*

2. It breedeth ignorance.

How ſhall we doe that?

Queſt.

By ſpeaking much to him, by hearing him ſpeak to us, by retyring to him upon all occaſions for conſolation and comfort.

Anſw.

How to draw neare in acquaintance with *God.*

If thou receive any injurie from men, wrangle not with them, but doe as *David* did, betake thy ſelfe to prayer, take heede of ſinne; for that of

of all other things will breede a ſtrangeneſſe betweene *GOD* and thee, and if you doe fall out, ſeeke to be reconciled again as ſoon as may be, labour to entertain a continuall commerce between *God* and thy ſelfe, obſerve conſtantly his dealing with thee, and obſerve again thy carriage towards him, this will breed a familiaritie betweene *God* and thee.

And above all, be much in prayer; for that in a ſpeciall manner maintaines and increaſeth this communion and familiaritie betweene the *Lord* and thee.

2. Uncircumciſion of heart.

Againe, the other thing that hinders, is uncircumciſion of heart, or worldly-mindedneſſe; in *Deut.* 30. 6. *I will circumciſe your hearts, and you ſhall love mee with all your ſoules, and with all your hearts.* As if he ſhould ſay, that which keepes you from loving mee, from delighting in mee, is the uncircumciſion of your hearts, that is, your worldly luſts, and worldly cares, and worldly deſires, when theſe abound in you hearts, they keep you from loving the *LORD*: Therefore in 1 *John* 2. *If you love the world, the love of the Father is not in you.* Come to any particular, and you ſhall finde it ſo; if you love wealth, you cannot love the *LORD*, if you love pleaſures, if you love praiſe with men, if you love honours, &c. you cannot love the *Lord*, the love of *GOD* and vaine glory, the love of *God* and covetouſneſſe will not ſtand together. Therefore if you will love the *LORD*, you muſt have your hearts circumciſed, that is, you muſt have theſe ſinfull luſts

cut

cut off; for nothing quencheth love so much as these. You know, the love of an adulterer quencheth the conjugall love of the Wife to the Husband: your love of the world is adultery, the Scripture cals it so; therefore if you love that, it quencheth your love to the *Lord*.

You will say, may we not love the things of the World? *Quest.*

Yes, my brethren, only take heed that it be not an adulterous love. *Answ.*

How shall we know that? *Quest.*

You shall know it by this, if it doe lessen your love to *GOD*: you may know whether your love to any creature, to any sport or recreation be adulterous or no. A chaste Wife may love many men besides her Husband; but if it once begin to lessen her love to her Husband, that is an adulterous love: Therefore if you would love the *Lord* aright, be sure to cut off this, for it breedes a distance betweene *God* and you. As it is said of *Absalom*, when the hearts of the people went with *Absalom*, they fell from *David* the King; so when our hearts are stollen away with the love of earthly things, our love to the *LORD* is lessened with it. Therefore I say, if you will love the *Lord* aright, you must be carefull to remove this: for the cares of the world, the lusts and divers pleasures, these choake the love of the *Lord*, they are the greatest quench-coales of any other. *Answ.* When love to the creature is adulterous. *Note.*

Love, you know, is of an uniting quality, when any thing lyeth betweene *God* and us, that, you *Note.*

you may bee ſure will hinder our love. Now there are many things that lye betweene *God* and us.

What lyeth in the underſtanding betweene *God* and us that hinders love.

Some things lie in our underſtandings, temptations to Atheiſme, temptations to thinke that the Scriptures are not true, temptations to judge amiſſe of *God* in any thing, temptations to doubt of the favour of *God*; Theſe lie in the underſtanding betweene *God* and us, and are contrary to love: for love uniteth.

What in the Will.

But in the Will there lyeth much more, ſometimes vaine hopes, ſometimes vaine feares, ſometimes one thing, ſometimes another. If there bee any inordinate luſt after any creature, after any thing in the World, it lyeth betweene *God* and us, and makes a ſeparation betweene us; and till that bee removed, *God* and wee cannot come together, till there bee an union, wee cannot fully love. Therefore if you would love the *LORD*, have your hearts circumciſed, that is, have thoſe things removed out of your underſtanding, and out of your will. Take away thoſe obſtacles that lye betweene *GOD* and you: And if you cannot doe it your ſelves, goe to *CHRIST*, it is he that Circumciſeth us *with the Circumciſion made without hands.*

Knowledge of *God* a ſpeciall helpe to make us love him.

Againe, when you have done this, that you may grow in love to the *Lord*, learne to know the *Lord*, for the more you know him, the more you will love him. What is the reaſon that the Angels in Heaven ſo love him? Becauſe they know him. What is the reaſon that we ſhall love him

him more in heaven than wee doe now, but becauſe we ſhall know him more? Therefore when you reade the Scriptures, and obſerve the workes of *Gods* Providence in every particular, learne by this to know *God:* as you know a Man by his actions and carriage, learne to have ſuch an *Idea* of *God*, as he hath deſcribed himſelfe in his word; that hee is true of his word, that hee is full of goodneſſe, that he is abundant in long-ſuffering and patience, that hee is exceeding mercifull beyond meaſure, &c. Labour to ſee his wiſdome, his goodneſſe, and his mercy, labour to know *GOD:* for when we come to know him aright, by that wee come to love him. Why doe wee love one Man more than another, but becauſe wee conceive him under ſuch a notion, wee conceive his heart to be of ſuch and ſuch a frame, wee thinke him to bee a Man of ſuch and ſuch a condition? When wee thus conceive the *Lord*, it will teach us to love him more. Therefore this you muſt know, that for you onely to looke upon things that are beneficiall to you, as forgiveneſſe of ſins, and adoption, and an inheritance in Heaven, that is not love to the *Lord*. It is true, you ſhould doe all this, but that which you are principally to doe, is to looke to the Eſſence of *God*, to ſee ſuch excellencies in him, that thereby you may be led home to him: and therefore that you may know him the better, you muſt be taught of him. Againe, you muſt not onely know him, but you muſt likewiſe have aſſurance of his love to you: for when you know the excellencies of the *Lord*, unleſſe

We muſt principally love *God* for his excellencies, not for our own advantages.

unleſſe you have aſſurance of his love to you, it is not ſufficient. Take a man of the higheſt place, and of the moſt excellent quality; if thou conceive that hee hath a hollow heart towards thee, thou canſt not poſſibly love him: Thou muſt bee perſwaded of the love of the *Lord* to thee. Therefore in the Text it is ſaid to be *Faith which worketh by love.* The increaſe of the aſſurance of *Gods* love therefore is the meanes to increaſe thy love to him.

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FINIS.

THE

OF LOVE.

The fifth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THe last thing we did was to give you the properties of love to the *LORD JESUS*.

Now that which remaines to bee done at this time, is to apply that which hath been said, that is, to bring your hearts and the rule together, & to exhort you, that what you have heard in this, it may not passe like ayrie notions, and never be brought home to your particular practice. For, my beloved, the word that wee deliver to you, should be like *Nailes*, driven home

home to the head, *fastened by the Masters of the assembly*, as the Wiseman speakes, that they may sticke and abide in the Soule, as forked arrowes doe in the bodie, that they may not easily fall out againe. Therefore the maine businesse that wee have to doe in preaching the Word, is to fasten these words thus upon your hearts. That which wee will doe therefore at this time shall bee to exhort you to question your owne hearts, and to *examine them upon your beds*, whether these characters and properties of love which have beene delivered, do agree to you or no. For, as the Apostle saith, *Unlesse you bee in CHRIST*, that is, unlesse you bee knit to *CHRIST* in love, *you are reprobates*: it concernes every man therefore that hears me at this time, to examine this strictly with himselfe.

Wee will expostulate the matter a while with you at this time, and you must expostulate the matter betweene *GOD* and your owne consciences, whether this love bee in you or no. And although indeede this needeth not any distinct dividing into branches, yet that wee may helpe your memories, wee will put it into a number.

Use, Examination. And first we will make this expostulation, You that professe you love the *Lord*, (as who will not be readie to doe that, to say he loveth *Christ?*) but yet, as the Apostle S. *John* speaketh of love to the brethren, that men love them in shew, and not in truth; so it is with most men, they love the *LORD* in word, and in profession, but they love him

him not in deede, and in truth: therefore first let me aske you this.

You that professe you love the *Lord*, doe you not grieve him, and vexe him from day to day, and provoke him by your words, and by your workes? If this bee your case, it is certaine you love him not indeede. Some there are that professe much love to the *Lord Jesus*, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in gaming, in doing nothing that is profitable, either to themselves or others, but eate and drinke, and rise up to play: It is the case of many of our young Gentlemen; a shamefull thing before men, and abominable in the sight of God, that men should live like beasts, and make their soules like the soules of Swine, serving for nothing but to keep their bodies from putrefaction, doing so much the lesse worke, because they have the more wages; burying so many precious talents, whereof their time is the chiefe, because it helpeth to improve all the rest: of which they shall give an exact account at that day, *When God shal judge the secrets of mens hearts according to our Gospell.* Doe you professe that you love the *Lord* JESUS, and do you neglect him thus?

1. *Tryall.* If we grieve him, wee love him not.

Time a precious talent.

Besides this mocking of the *Lord*, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever finde in this life, it will bee from working, from being serviceable to *God*, and profitable to

men; emptie lives cauſe but emptie joy. Therefore if any man ſhall finde this to be his caſe, examine it, it is but a falſe profeſsion of love. And as I ſpeake to thoſe that are young, that ſpend their time, *Nihil agendo*: So I may ſay the ſame to thoſe that are of more yeares, that waſte their lives in doing ſomething indeed, but it is not that which they ſhould doe, or in doing it in another manner than they ought; thoſe that are ſo drowned in buſineſſe, ſo overwhelmed with emploiment, ſo occupied with outward things abroad, that they have no vacancie to feed their Soules within, to cloath them with graces. For you muſt know, my brethren, that your ſoules have need to be trimmed everie morning, as well as the bodie; they have need of breakefaſt, and dinner, and exerciſe, as well as the bodie: and as you faile in giving this due reſpect to the Soule daily, ſo you ſhall finde that proportionably in that degree the inward man will languiſh, and grow faint. But to ſpeake a word unto you likewiſe: Do you think that you love the *Lord Jeſus* in good earneſt, and yet have ſcarce leiſure to thinke of him from morning to night; that you cannot take time to ſpeake to him, to ſeeke him, nor to prepare your hearts for him?

The ſoule hath need of reſpect as well as the body.

Beſides this generall, come to particular ſinnes, Sabboth-breaking, neglecting of private praier, vaine-ſpeeches, concupiſcence and ſinfull luſts, ſecret courſes of uncleanneſſe, ſwearing, if not by greater, yet by leſſer oathes, which indeede in this exceed the greater, becauſe in the other you ſweare

Wherein leſſer oathes exceed greater.

ſweare by the Creatour, in theſe by the creature. You that doe theſe things, will you ſay you love the *LORD*? You muſt know that it is a contradiction, it is impoſsible: For, *If you love me, keepe my Commandements:* If you keepe not the Commandements of *GOD*, certainely you love him not.

Obiect.

But, it may bee, you will ſay that your meaning is good, that you are well affected to *CHRIST*, and therefore ſurely you doe not hate him.

Anſw. He that neglecteth Gods commandements, loves him not.

My Brethren, you are deceived in this, your meaning is not good; for while you caſt the commandements of *God* behinde you, you caſt him away: and let mee ſay to you in this caſe, as you have it in *Jerem.* 3. 4. You profeſſe well in ſaying *Thou art my Father, and the guide of my youth*, but you *doe evill more and more*. So, I ſay, when you profeſſe you love the *Lord*, and that you reckon him your Father, and your Husband, thus you ſay indeede, but you doe evill more and more; and that is a certaine argument you love not the *LORD*. Therefore examine your ſelves by this rule: For if you love the *Lord*, you will reverence him. You know, whom we love, we reverence, and whom wee reverence, we dare not do any thing unmeet in their ſight. Take any one whom wee love, whoſe good opinion wee ſeeke for, wee had rather that all the world ſhould ſee us doe an unſeemely thing, than that he ſhould; and certainly if you love the *LORD*, you would not dare to provoke him to anger. Therefore

this careleſneſſe in ſerving of him is a certaine ſigne of want of love to the *Lord* IESUS, this fearefulneſſe, and careleſneſſe, when you dare not ſhew your courage for him, when you account it a ſmall matter to commit ſinne againſt *God*, this ariſeth from the defect of your love.

2. *Tryall.* By our ſorrow after we have offended him.

In the ſecond place, as you may trie your love by your taking care not to offend GOD, ſo likewiſe you may trie it by your ſorrow and griefe after you have offended him. For you muſt know this, that love, as it hath the greateſt joy of any thing elſe, when it obtaines that which it would have, ſo it is attended with the moſt exquiſite griefe, when it is diſappointed. As when one loveth another earneſtly, if any breach fall out that ſhall make a ſeparation betweene them, if any ſtrangeneſſe grow betweene them, if they love, they will never be at reſt, it will trouble and diſquiet them; but as the Scripture ſpeakes, they are *ſicke of love*, that is, they cannot bee quiet while there is ſuch a condition, while there is any alienation, while there are breaches and offences betweene them: for you know that nothing is ſo ſweet as love, as you have it in *Cant.* 1. *Love is better than Wine*, and, as *David* expreſſeth it, *Pſal.* 63.3. *Thy loving kindeneſſe is better than life.* So ſweet (I ſay) is love, as ſweet as wine, and better than life. Now, by the rule of contraries, then, to have a breach made, to have a barre, and an interruption in this loving kindeneſſe of the *Lord* towards us, or in our love towards him, it is bitter as wormewood, and ſharpe

as

as death. Therefore you may examine your ſelves by the offences you offer to *God*, when they are paſt: if you love him, it is certaine they will trouble you exceedingly: for ſo much ſorrow for ſinne, ſo much love. And you may take it for a ſure rule; in what meaſure any man deſires to pleaſe the *Lord*, in that meaſure hee will bee grieved that he hath diſpleaſed him. Therefore examine thy ſelfe, Haſt thou ſinned againſt him many times, and doeſt thou looke backe upon thoſe ſinnes in a careleſſe manner? Bee ſure that thou loveſt him not. Examine this by that which paſſeth betweene man and man: When a Father or a Husband hath any thing committed againſt them by a Child, or a Wife, if they ſhall withdraw themſelves, and profeſſe themſelves diſpleaſed, and yet the Child or the Wife, in the meane time, bee never troubled at this, but bee at reſt, well enough content it ſhould bee ſo, and are not diſquieted for it; will not the parent or husband take this exceeding ill at their hands, when hee ſeeth his diſpleaſure ſleighted? For this is much greater than the offence it ſelfe. So I may ſay, whatſoever the ſinne be that you have committed, this hardneſſe of heart, this negligence after the ſinne is committed, when you are not diſquieted for it, when your hearts are not troubled for it, it is a greater ſigne of want of love to the *LORD*, it is a greater ſigne of an evill and untoward diſpoſition, than the ſinne it ſelfe. Therefore this want of ſorrow for ſinne, is a ſure argument that you love not the *LORD*. You may take that for one

So much ſorrow for ſinne, ſo much love.

Want of ſorrow for ſin, a greater argument of want of love, than the ſin it ſelfe.

ſigne of want of love, that you commit ſinnes againſt *God* from day to day. For, doe but goe to your neighbours, and profeſſe your love to them, and yet injure them againe and againe, not caring what wrong you do to them; will they thinke that ſuch a profeſſion as you make is true? And will the *LORD* regard when you ſay that you love him, if you provoke him to anger, and renew your ſinnes, and relapſe into them againe and againe, and when you have ſinned, take it not to heart? No, my Brethren, if you doe love him, you will doe as it is ſaid, *Zech.* 12. when you have ſinned, you will *mourne as he that mourneth for his onely ſon*; your hearts will melt, as *Joſiahs* did; your hearts will ſmite you, as *Davids* did him: thus it is with all that love him in deed and in truth. Therefore in *Levit.* 16. 29. and likewiſe *Levit.* 23. 27. (they are both one and the ſame) the *LORD* appoints a feaſt and a meeting together for cleanſing of ſinnes, it was the feaſt of attonement; ſaith hee, In that day when you come togethet to offer ſacrifice unto me, and to make an attonement, you ſhall *humble your ſouls, and whoſoever doth not afflict his ſoule on that day, he ſhall be cut off from his people.* As if he ſhould ſay, At that day you come to reconcile your ſelves to the *Lord*, you make profeſſion of your love to him, and of the deſire you have to be friends with him: Now if you come and make this profeſſion, and doe not humble your ſelves, nor afflict your ſoules on that day for thoſe breaches that have beene betweene *GOD* and you, all your

your profeſſion is but diſſimulation; and ſuch a man as will thus diſſemble with the *Lord*, ſhall be cut off from his people. So, I ſay, when you profeſſe that you love the *Lord*, and yet have hard hearts, that there is no ſoftneſſe there, that your hearts doe not melt towards him, but when you have ſinned, you can looke backe upon your ſins without any diſturbance at all; know that it is but diſſembling with the *Lord*, and you are worthie to be cut off from his people.

3 *Tryall.* To have hearts after Gods owne heart.

I come to a third triall: If you love the *Lord Jeſus*, have you your hearts after his owne heart: that is the diſpoſition of all thoſe that love him. *Acts* 13.22. the *LORD* ſaith to *David*, *I have found a man after my own heart, that will doe whatſoever I will*: That is, looke how the *Lord* himſelfe was affected in any buſineſſe, ſo was *Davids* heart affected, and ſo is it with all thoſe that love the *LORD*; (for this is proper to the Saints:) if you love the *Lord*, you will be of one heart with him: If wee have hearts after his heart, as everie Chriſtian muſt have in his meaſure, (though perhaps he reach not *Davids* meaſure) in all the turnings of our lives, upon all occaſions, in the diverſe diſpoſition of our wills, we will be conformable to the *Lords* will, we will be like *God*, affected in everie thing as he is affected.

Queſt. But, you will ſay, this is a hard thing, how ſhall we diſcerne it?

Anſw. How to know our hearts are ſo.

You ſhall diſcerne it by theſe two things: If you be affected as he is, you will doe whatſoever hee will; as thoſe words are added concerning

David, I have found a man after mine owne heart, for *he will do whatsoever I will.* You may examine your selves by that; Doe you doe whatsoever he will? Are your affections aright, that you love what he loves, and hate what he hates? For your actions are the immediate fruits and effects of your affections, and as everie man is affected, so hee doth.

1. By hating that God hates & *è contra.*

And besides, as that is one way to discerne it, so this is another, which you shall likewise finde in *David*, that hee loved those that feared the *LORD*; and *those that love vaine inventions, doe I not hate them,* saith hee? &c. And that you may discerne this, consider whether you love all those that feare the *LORD*, and hate all those that are enemies to the *Lord*. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kinde and loving to us, those wee love, and those that are contrarie wee hate and dislike; but when you love the *Lord*, and are after his heart, and have another nature in you, it raiseth you above this nature of your owne, and then you will love those that are like the *LORD*, whosoever they are, though perhaps they are not so sociable, nor of so faire a naturall disposition: but if you have a new nature, and are become new creatures, now you have common friends, and common enemies.

2. By loving those that fear the Lord.

Object. Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites.

I say,

I say, doe not decive your selves in this: for as they rejected *Christ* under the person of a counterfeit, and of a Wine-bibber, so thou maist persecute *Christ* under the person of an hypocrite. *Paul*, you know, he thought he did *God* good service in persecuting those whom hee persecuted, yet though he did it ignorantly, hee confessed of himselfe that *he was a blasphemer, and a persecuter*. So, I say, though you doe it ignorantly under the person of an hypocrite, yet that is the judgement, and the censure that will bee upon you, and in so doing you are persecuters.

Answ. Men may persecute Christ under the name of an Hypocrite.

And if you shall say, that if the *Lord* himselfe lived amongst us, if *Jesus Christ* were here, I hope I should shew that I doe not hate him.

Object. 2.

You shall see what the *Lord* himselfe saith, *In that you have done it to these, you have done it to me.* As he speaks there in the matter of giving, so may I say to you concerning this case, In that you have despised those that fear his name, in that you have spoken against such as are his, you have done it against the *Lord*: in this thing you have shewed your hatred against him. Examine your hearts therefore seriously by this marke.

Answ. Those that persecute Christians would persecute Christ if he were on earth.

Againe, fourthly, we will bring you to that expostulation which is grounded on 1 *John* 2. 15. *Love not the world, nor the things of the world; for if you love the world, the love of the father is not in you.* Now question with your owne hearts about this, whether you love the world, and the things of the world; for if you doe, the words are cleare, *The love of the Father is not in you.*

4. *Tryall.* By loving the world.

You

Quest.
Answ.
Three trials of our love to the world.
1 By too much delighting in the things of the world.

You will say, how shall we know this?
You shall know it by these three things.

First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoied them; for if you find that you are over much affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas when you love the *Lord*, you will be indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not, if any worldly advantage happeneth, you will enjoy it as if you enjoied it not: A man will be thus affected, If I have *God* sure, I reckon him onely my portion, all other things are by accident, he onely is essentiall to my happinesse.

Wee doe not denie that a man may grieve upon such occasions, but it is a lighter kinde of griefe; and therefore it is expressed well by the former phrase, *As if hee grived not*: He knoweth all this while the maine is sure, and so long his heart is stedfast within him: but when a man shall fall into excesive griefe, when the affection shall bee exceedingly stirred about worldly things, it is a signe that you reckon not *God*, and the assurance of his favour to be the maine thing in your happinesse: you should bee affected to the World with a remisse affection. Now when your affections are so much taken up about them, it is a signe

ſigne you love the world, and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remiſſe manner; but when your affections are ſo much ſtirred about them, when you come to exceſſive love in the having them, and exceſſive griefe in the loſing them, it is a ſigne that you love the world, and the things of the world.

2 When worldly things come in competition with a good conſcience.

Secondly, you ſhall know it by this, when worldly things ſhall come into competition with thoſe that belong to a good conſcience, and the ſervice of *GOD*, you ſhall finde this one way whereby you may diſcerne your love to the world. When *Chriſt* would make a triall of the young man, whether hee loved the world or no, he puts him to it by this, *Go* (ſaith he) *and ſell all that thou haſt, and come & follow me, and thou ſhalt have treaſure in heaven.* When it came in competition once, whether hee were beſt to follow *Chriſt*, and ſell all that hee had, and that hee muſt either forſake *CHKIST*, or forſake his riches, he went away ſorrowfull, and would not doe it. So we ſhall finde it in *John* 12. 42. when the matter came there into competition, that if they confeſſed *Chriſt*, they ſhould bee caſt out of the Synagogue; ſaith the Text, though they beleeved, *They confeſſed him not, for they loved the praiſe of men more than the praiſe of God.* Their carriage there towards *Chriſt*, when their confeſſing of him came in competition with their applauſe and honour among men, it was an argument that they

loved

loved the world and the things of the world.

You ſhall ſee in *Abrahams* caſe, when the *Lord* would put him to the triall, and bids him *come from his kindred, and from his Fathers houſe, and from his countrey*, this in *Heb.* 11. is taken as an argument of his love, that when hee was put to do either the one or the other, he made his choice to obey the *LORD*, though it ſtood with the loſſe of his countrey and friends. So, I ſay, conſider with your ſelves, and you ſhall finde manie caſes wherein your conſcience will dictate to you, this you muſt doe, this you ought to performe, this you ought not to doe. Perhaps it ſhall be ſaid unto you againe, if you doe it, you ſhall loſe ſuch a friend, you ſhall loſe ſuch credit, you ſhall ſuffer ſuch loſſe in your eſtate, you ſhall expoſe your ſelf to ſuch and ſuch danger, you ſhall incurre ſuch and ſuch inconveniences to your ſelfe; conſider what you doe in ſuch a caſe: Manie buſineſſes fall out everie day, wherein the like caſe is offered to you, manie times you thinke it were beſt to doe ſo, and if it were not for the loſſe of ſomething, or for the diſcredit, you would doe it. By this you may examine your hearts whether you love the world or no.

3. By being buſie in them.

Laſtly, you ſhall know whether you love the world, and the things of this world, by your actions; for where your love is, there your tongue, and your hand will bee, and all your endeavours: Now trie your ſelves by this, Are you occupied ſo about the world, and the things of it, that all your endeavours and all your actions are taken up

up about them? Some about matter of pleaſure, in hunting and hawking, in gaming and ſporting, your thoughts are there, and your ſpeeches there; others againe in ſeeking wealth, and worldly greatneſſe: Are you taken up about theſe? I ſay, the actions of a Man are a ſure ſigne: for the *Lord* judgeth us by our actions; therefore we may judge our ſelves by them. Conſider in what element you live, if you bee ſo buſied about worldly things, that you are never well but when you are there; and as for heavenly things, you doe them but by the by, and when you are doing them you are wearie; this is an argument that you love the world, when a man ſhall turne the ſtreame of his endeavours all that way, when he ſhall turne all his projects, all his actions, all his labours into that. As when the bodie hath a wenne or a wolfe in it, all the nouriſhment is drawne to that, and in the meane time the bodie is leane and poore: ſo is it when a mans heart is taken up with the World, it eates up and devoures all the thoughts, all the intentions of the minde, all his care, and endeavour, and ſtriving runnes this way; and *the hidden man of the heart*, in the meane time, is left ſtarved and pined within. This is a ſigne that you love the World, this ſo much intending the things of this world: as *Chriſt* ſpeakes, *The luſts of your Father will you do*, *John* 8. What is the meaning of that? That is, looke to your actions, to your doings, to your executions and performances, and you ſhall finde that they are according to the luſts of your Father the Devill, thoſe

Simile.

those actions they did were a signe that they did affect those things that the Devill affected.

Object.

But you will object, the holiest man, hee that is most regenerate, yet is inordinately affected to the world, is too readie to grieve, and to rejoice inordinately, is too readie to faile when these things come in competition with *GOD*. Therefore how should we examine our hearts by this?

Answ. The Saints doe mind the world too much, but they allow not themselvs in it.

I answer in a word, that it is true in the Saints, there is something in their hearts that doth all this that you have spoken; but it is not they that doe it: as the Apostle speakes, *It is not I, but sin that dwells in mee.* We cannot deny but that there is flesh and worldly-mindednesse even in them; but yet this they doe, these wordlie lusts and desires they are still checking them, and restraining them, and keeping them downe, so that though they bee there, yet they doe not *walke after the vanitie of their mindes*, they are not led by it, but they are *led by the Spirit*, *and walke by the Spirit*. Indeed sometimes they fall, when they are transported with temptations, and through ineogitancie, and infirmitie; yet their constant *walking is not after the vanitie of their minde*, for that is proper to those that feare not *GOD*. Therefore know thus much (my brethren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crosse and resist them as much as they can, that though they have these inordinate worldlie desires in them, yet they are not Midwives to themselves, to bring

bring forth fruit to the flesh, they are not stewards, to provide for these before-hand, as it is in *Rom.* 13. *Put yee on the Lord Jesus, and take no care for the flesh, to make provision for it:* I say, they are not stewards for their lusts, but they resist them, and strive against them. But to conclude this also, examine your selves by this rule, whether you love the world, and the things of the world.

And if we take an examination of men by this, how few are there that love the *Lord?* We may truely say as the Apostle saith, *The love of God is not in them*, for *men seek themselves, and their owne things, and not the things of Jesus Christ*. One followes this particular, another that, everie man fitting and plotting a garment to himselfe, composed of such vices as doe suite every mans humour. This is a signe that you love not the *Lord*, when you minde the World, and goe with the world, and let your whole bodie and soule follow it, with all the actions, and all the strength and endeavour thereof. *The love of many shall wax cold, because iniquity shal abound.* What is the meaning of that? That is, because the men of the world, those that are in place, because they shall countenance iniquitie, because the streame of the times shall goe that way; for this cause *the love of many shall waxe cold*: that is, because they mind the world, whereas if they did not love the world, and the things of it, though iniquitie did abound, yet their love would waxe hotter. When things are so that iniquitie abounds, some will not take the pains, they love their ease, and contentment; others

others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come, but from the love of the world? for no man is fearefull, but becauſe there is ſomething that hee is in love with, and is loath to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and conſequently the love of the Father is not in them.

5. *Tryall.* By a readineſſe to pleaſe him.

Let us come yet to another expoſtulation. In the fifth place therefore, if you love the *LORD*, you will find in your ſelves a readineſſe to pleaſe him in all things, you will doe it naturally: As the Apoſtle ſpeaks of *Timothy*, *I know no man like minded, who will naturally care for your matters.* So if you love the *Lord* aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the *LORD*, if it be right, but that which himſelfe hath planted in us? We are *taught of him* to love him. It is like the naturall affection which Parents have to their Children; ſuch a kinde of affection will it bee: if you love the *LORD*, you will doe that which is good in his ſight with a kinde of naturalneſſe and readineſſe; you will bee carried to the duties of his ſervice, as the fire is carried upwards, and not as ſtones are carried upwards, with the force of another, but you will doe them readily and cheerefully; you will not doe good duties as being haled to them, and put on to doe them, but you will bee *zealous of good workes*, that is, you will have

have a burning desire in your hearts, longing after them, you shall not neede to have them forced upon you, but you will bee forward to doe them, you will bee affected to good workes as you are, out of self love, to your owne businesse. You know, when a man naturally loveth himselfe, when he is to doe something that concernes his owne good, how solicitous he is about it, and how provident, fore-casting how to bring it to passe, and if any rubbe be in the way it troubleth him; if there be any faire passage, and likelihood of atchieving it, he rejoyceth. Now, if you love the *Lord* naturally and truely, you will goe about his businesse as you goe about your owne, if there be any businesse to be done. Magistrates in their place, Ministers in their place, and every man indeede shall finde some businesse to doe wherein he may bring glorie to *Gods* name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about this businesse, are you so industrious and laborious, doe you project it, doe you minde it as your owne? you will not stand expostulating the matter, to say, must I doe it? and is it of necessitie? But if it be a thing that tends to the advancing of the glorie of *GOD*, you will doe it with all readinesse, you will not so much stand upon this, what wages shall I have? and what profit shall I gaine? But as a loving woman to her husband, shee is glad to doe any thing for her husbands good, she is satisfied with this, that she hath an opportunitie to do something; so it will be with you, if your

hearts be rightly affected, you will then do things after this manner.

Quest. You will say, how shall we know this love? this is a nice and curious point to love the *Lord* thus naturally.

Answ. You shall know it by these two things:

Naturalnesse of love to the *Lord* is knowne by two things. 1. By our even carriage towardshim.

First, by the evennesse of your carriage towards the *Lord*; for what a man doth naturally, hee doth with a kinde of equalitie, with a kinde of evennesse: so that, as we say, an uneven pulse is a signe of a deadly and dangerous distemper within; so I say, when you finde an unevennesse in your carriages to the *LORD*, that you are off and on with him, that sometimes you doe a thing for him, and anon you will doe for your lusts, this is a signe that you love not naturally. Feigned things are for the most part unequall: because when a man doth not doe a thing naturally, hee cannot hold out; a man cannot dissemble so well, but at one time or other hee will discover himselfe; what a man doth naturally, and heartily, hee is like himselfe in it still. Therefore when there is such an unevennesse in your waies, (some will be very forward in a good cause, now in a good moode, and then out of it againe) it is a signe you love not the *Lord* thus naturally, for then you would be even in your carriage towards him.

2. By a constant carriage.

Adde to this the continuance of it, for if you love the *Lord* with a naturall affection, you will hold out, and be constant in it. The second and third ground went farre in their profession, but

their

their inconſtancie ſhewed that they loved not the *Lord* with a naturall love; this diſcontinuing is a ſigne that your love is not true. I beſeech you examine your ſelves by theſe things whether you love the *Lord*; remember what I ſaid the laſt day, doe you deſire that your ſinnes ſhould be utterly deſtroyed? doe you not dallie with ſin? Would you not have ſome remainders within you? Nay, I will goe a ſtep further with you, do you not hate the *Lord*?

Obiect. You will ſay, *God* forbid we ſhould do ſo, I hope we are not in that condition.

Anſw. My brethren, firſt you muſt know, that there are many that doe hate the *LORD*: *Rom.* 1. amongſt others, thoſe are reckoned up, *Haters of God*: Therefore it is certaine that there are many, and many of thoſe that come to Church, many that thinke well of themſelves, and that others thinke well of too, that yet are haters of the *LORD*. *Queſt.* You will ſay, how ſhall wee know that?

Anſw. I will aske you but this (to bring this likewiſe into examination, and ſo to conclude) I ſay, examine your ſelves by this:

Foure ſignes of hatred of *God*.

1. If we deſire that he were not.

Doe you not deſire that there were no *GOD*? examine your hearts whether if this newes were brought that you might live at liberty, that you might doe what you would, that you might ſatisfie your luſts in all things, that there were no *GOD* to call you to account, to reward you according to your doings, whether it would not be acceptable newes to many of you. Now it is

certain, if you would not have the *Lord* to be, you hate him; for whomsoever you would have taken out of the way, such a man you hate.

2. If we look on him as a Judge onely.

And besides this, consider whether you doe not looke upon the *Lord*, as upon a Judge, whether you doe not all that you doe to him as one that lookes upon a Judge: If you feare the *Lord* in this manner, it is certaine you hate him, for those whom you thus feare, you hate; and that you shall finde in 1 *Joh.* 4. if you feare, saith hee, you love not; for *perfect love casts out feare:* when you looke upon *God* as upon a strict Judge, and that is it that puts you on to doe all that you doe, that is it that makes you keepe a good conscience in secret: (for this you may doe, and yet look upon *God* as a Judge) to feare with this kind of feare is a signe you hate the *Lord*; for whom you feare, you hate.

3. When we look on *God* and his waies as contrary to us.

Besides this, Doe you not looke upon *GOD* and upon his waies, as contrary to your hearts? that your hearts, and the waies of *God* are in an opposition; your hearts, and sanctifying the Sabboth will not agree; the *Lord* would have your speeches to bee good and holy, hee would have you not onely abstaine from evill, but to hate it, to have your hearts rise up against it: Are not these Cõmandements contrary to you? Consider but that holinesse that is expressed in the booke of *God*, and that is expressed also in the lives of the Saints, who carrie his Image stamped on them, and is there not a kinde of contrarietie betweene your waies and theirs, betweene your hearts

hearts and them? If there be, it is a certaine ſigne of hatred: for whereſoever there is contrariety, there is hatred. Examine your ſelves by this, and ſee whether you doe not hate the *Lord.*

4. When we love pleaſure more than *God.*

And yet, to come to one more, if you *love pleaſures more than God,* and wealth more than *GOD,* you hate *God:* For ſo you have it, *Mat. 6. No man can ſerve two Maſters, but either hee muſt hate the one and love the other, &c.* That is, when you love other things, though you thinke you doe not hate the *Lord,* yet, I ſay, in that you love pleaſures, and love the world, and the things of the world, in that you love your luſts, and the objects of them; in doing this, you hate the *Lord.* Now, if this bee your caſe, if upon theſe expoſtulations that I have propounded, if upon theſe rules of examining your ſelves, you finde that you doe not love the *Lord,* if this bee your condition, (as it is your wiſedome to deale ſtrictly with your ſelves; for hence it is, brethren, that the ſoules of men periſh, becauſe they will not ſee and ſearch into their eſtates, they will not come to this examination of themſelves, it is a painfull thing to them, men are backward to examine themſelves, in private; what is the reaſon of that phraſe in the Pſalme, *Examine your ſelves upon your beds,* but becauſe examination ſhould be when a man is moſt retired?) I ſay, if you finde it to be ſo, as it is the caſe of many, then it ſhould open a window to you, to ſee what you have deſerved at the *Lords* hands, how juſt it were that the *Lord* ſhould caſt you off: For when you are

enemies to the *Lord*, can you thinke much at it? My brethren, what a condition is that man in, that hath the great *God* of heaven and earth to bee his enemy?

And befides this, have you not reaſon to juſtifie *GOD* in his juſt judgements upon others, when you ſhall ſee *GOD* ſharply plaguing them? It may ſeeme to you that it is a hard thing that men ſhould bee ſo puniſhed; but when wee conſider that they are haters of *GOD*, that they are enemies to him, you may juſtifie *GOD* in that he doth.

But, to conclude, you ought to humble your ſelves, if upon theſe tryals you finde your ſelves to be lovers of the world, and not lovers of *God*. And you that are young and put off repentance, it ſhould move you to come in betimes: For if this be required of you to love the *Lord*, and you ſhal not be exempted from death when it comes, though you be never ſo able, and never ſo ſtrong and luſty; what condition doe you thinke you will be in, if you die enemies to *GOD*, and haters of him, as you needes muſt be, if you love him not? And if you thinke you have time enough hereafter to ſettle your affections; Conſider, is it in your owne power, though you have warning before death, to have this affection of love? You may doe many good duties, you may bee ſorry and repent for your ſinnes; but though you doe this, and a thouſand times more, yet if you have not this love wrought in you by *GOD*, if it come not from heaven, if it bee not the fruit

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of his owne Spirit, all your repentance, and all your forſaking of ſinne, all your doing of duties, the change of your courſes is nothing, the *Lord* regards it not, unleſſe you have this naturalneſſe of love. I have ſtood therefore the longer upon it, and upon this part concerning examination, becauſe it is a matter of great moment. Wee ſhould have come to the next part concerning exhortation, which wee would not diſ-joyne, becauſe it is very uſefull and profitable; but we cannot doe it now, but reſerve it for the after-noone.

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FINIS.

OF LOVE.

The sixth Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

AND before we leave this point, one thing I must add. For what reason doe wee put you upon this disposition, upon this examination, whether the love of *GOD* bee in your hearts or no? The reason is not that you should be discouraged, that you should bee put off from comming to *God*, that you should be grieved with the sight of the want of your love, but the end of it is to stirre you up to get it if you want it. You know, we have formerly de-

delivered ſome meanes of getting it, onely there is one which we will commend unto you, which wee gave a little touch * on, but could not handle it, and it conſiſts of theſe three branches. If you would love the *Lord*,

* Pap. 108. The laſt helpe of the love of *God* conſiſting of three branches.

1. The knowledge of *God*.

Firſt, you muſt know him, for otherwiſe you cannot love him. As it is in naturall love that is bred between man and man, you ſay love ariſeth from ſight, they muſt ſee before they can love, ſo you muſt know the *LORD*, there muſt be a ſight of *GOD* by faith, before you can love him. And every man that ſees him and knowes him as he is, will love him, he cannot chuſe, for that is the *Lords* worke to all the Saints. *Jerem.* 31. *You ſhall be taught of me, and you ſhall know me from the greateſt to the leaſt.* It may be in ſome manner they knew *God* before, but although a man have never ſo exact knowledge of him, yet till hee bee a regenerate man, hee never knowes him indeed, it is an other kinde of knowledge that hee hath, when a man is regenerate; when *God* teaches him to know him, he lookes on *GOD* with another eie, every thing is preſented to him after another manner, he ſees now another beauty in *GOD* than ever he ſaw before, hee ſees another excellency in him: for that knowledge hee had of him before bred not love. But when a man is once within the Covenant, the *Lord* will teach him ſuch a knowledge of himſelfe, as withall will worke the love of him. Such a knowledge you muſt have of the *Lord*, and you may helpe your ſelves to love him by reaſoning, if ever you ſaw any

any excellencie in any man, or in any creature, it did helpe you to love that creature. Thinke with your ſelves there is more in *God* that made that creature; *He that made the eye, ſhall he not ſee?* So he that wrought that excellency, ſhall not he have it in himſelfe in a greater meaſure? Beſides, you may conſider how the *Lord* hath deſcribed himſelfe, that he is *moſt wiſe, moſt mercifull, and full of kindneſſe, and gentleneſſe, and abundant in truth*, as you know that deſcription in *Exod.* 34.

Goe through all the vertues, and excellencies that are amiable, if you looke in the Scripture, you ſhall find them to be in the *Lord.* This ſerious conſideration will helpe you to increaſe your knowledge of the *Lord*, and by conſequent your love of him. So that, if you would come to love a man, what is it that cauſeth you to love him, but becauſe by his ſpeech, and by his carriage and behaviour, you come to have ſuch an apprehenſion of his diſpoſition, he hath a minde thus framed, thus qualified, thus beatified? When you conceive ſuch an *Idea* of him, you love him. So, when you apprehend the *Lord* aright, when you obſerve him as he is deſcribed in his Word, when you obſerve his doings, when you conſider his works, and learne from all theſe together, a right apprehenſion of him, I ſay, when you have ſuch an *Idea* of him, ſuch an opinion of him, then the will followes the underſtanding, and the affections then follow, then you come to love him, and to delight in him. Therefore learne to know the *LORD* by his former carriage towards your ſelves,

ſelves, how kinde hee hath been, how exceeding patient, how exceeding readie to forgive, how much kindneſſe he hath ſhewed; how he hath in mercie remembred you, though you have forgotten him; how you have recompenced him evil for good, yet he hath not broken off the courſe of his mercie towards you. Conſider his dealing with you, and learne by this, to know the *LORD*, and this will be a meanes to encreaſe in you the love of the *Lord*.

2. A looking upon *God* as one ſuitable to us.

This is not all, there is another thing, which is the ſecond branch that I told you of; that is, to looke upon *GOD* as one ſuitable to you, and to your diſpoſition. For if you ſhould finde never ſo much excellency in him, if hee be not agreeable to you, you love him not. A woman may ſee a man that ſhe thinkes is very excellent in many reſpects, yet hee is not a fit husband for her. It is the ſuitableneſſe and agreeableneſſe between *GOD* and our owne condition, that cauſeth us to love him. Therefore when you put theſe two together, conſider the *Lords* mercy, and ſee that, and looke on your ſelves as ſinfull men needing that mercie; when you ſee the *LORD* exceeding powerfull, and looke on your ſelves as very weake, needing that power; when you looke on him as the *Lord* of life, and ſee your ſelves ſubject to death, and needing that life; when you ſee your owne folly, and his wiſedome, (goe through all in him, and then againe looke upon the contrary weakeneſſe in your ſelves) this is that which will make you apprehend *God* as one that is ſuitable,

ble, as one that is agreeable to you; and till you come to this, you ſhall never love him, and long after him, till the heart (namely) be thus framed, til a man is humbled, till hee comes to the ſight of himſelfe: for as you muſt know *GOD*, ſo you muſt know your ſelves before you can love him. I ſay, when a man comes to that, hee begins to looke on *GOD* as upon one agreeable to him: As, take a man who is touched with a ſenſe of his ſinnes, whoſe heart is broken, who hath an apprehenſion of *GODS* wrath, and of his owne unworthineſſe, ſuch a man now will bee ſatisfied with nothing in the world, but the aſſurance of *Gods* love and his favour. As you ſee in naturall things, let a man be very wearie, the daintieſt meat in the world, whatſoever you give him, will not helpe him; but he muſt have that which is fit for that particular defect, nothing will helpe him but reſt. Againe, let a man be hungry, and faint for want of meate; all the muſicke, the beſt aire, or whatſoever you can give him will doe him no good, it muſt bee meat that muſt helpe him. If a man have a diſeaſe, it is not ſleepe, it is not meate and drinke, it muſt bee a medicine that is fit for his diſeaſe. So it is with the heart of man, when his heart is ſo broken, ſo humbled and touched with the ſenſe of his ſinnes, that hee longs after nothing but remiſſion, nothing but the aſſurance of *Gods* favour, the aſſurance of his love and kindneſſe, nothing will ſatisfie him but that: it is ſo in naturall defects, and ſo it is in the ſoule, when the heart of a man is ſo faſhioned that

To a man ſenſible of his ſins nothing is acceptable but *Gods* favour.

that it lookes upon *God* as one agreeable to him, and there is nothing elſe ſuitable but onely the *Lord*, and his favour, and his love; that is required, to breede this love in you towards him. What is the reaſon elſe, that it is ſaid, *Hoſea* 5. *ult. When they are afflicted they will ſeek me diligently?* but becauſe afflictions teach a man to know himſelfe, it teacheth him to know his owne weakeneſſe, to ſee his owne ſinne, his owne impotencie, his owne unworthineſſe; and when he hath done this, then he lookes upon *God*, as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but diſcover what was there before: For man is a weake and impotent creature, made for the *LORD*, he is nothing without the *LORD*, it is the conjunction with *GOD* that makes him up, onely he knowes not this, he underſtands not this. Therefore when *GOD* opens a mans eyes, either by the immediate worke of his Spirit, to teach him to know himſelfe, or by affliction, then he comes to ſeeke after the *Lord*; when they are afflicted, they will ſeeke mee diligently. If thou ſhouldeſt have ſuch an offer as was made to thoſe, *Act.* 2. S. *Peter* tels them there, they ſhould have remiſſion of ſinnes, they ſhould receive the gift of the holy Ghoſt; if this had beene offered to them before they knew themſelves, before they had beene humbled and *pricked at the heart*, as it is ſaid they were, would they have regarded ſuch an offer as this? No they would not, although they had underſtood that offer never ſo well. So, I ſay, though you know

Afflictions teach a man to know himſelfe.

know his name, and his excellent attributes never ſo perfectly, yet till you come to know your ſelves too, you will never love him, you will never deſire him, you will never long after him: for both theſe muſt goe together, the knowledge of *God*, and the knowledge of your ſelves, to teach you to love him. The knowledge of *God*, without the knowledge of your ſelves, is a fruitleſſe ſpeculation: And againe, the knowledge of your ſelves, and your owne miſery, without knowledge of him and his mercy, is a miſerable vexation. The knowledge of *God*, without the knowledge of your ſelves, is, as if a man ſhould know a medicine, but ſhould not know what defect it were fit to ſupply: And to know your ſelves and your owne caſe without him, is to have the diſeaſe diſcovered, and not to know how to helpe it. And therefore learne to know both *God* and your ſelves: If you will love him, then you muſt learne to ſtudie thoſe two. We ſay, Schollers ſtudie bookes, and Polititians ſtudie men; but a Chriſtian ſhould ſtudie *GOD* and himſelfe, to learne to know *God* and himſelfe better, by this meanes he comes to know the *Lord*: as whereſoever you finde any love to the *Lord* expreſſed, you ſhall finde theſe two going together, as *David* oft, *Pſal.* 18. and *Pſal.* 116. *I love the Lord*, &c. Why? *For I was in diſtreſſe*, I was in griefe, the grave overtooke mee, and I was compaſſed about with death, and I cried to the *Lord*, *and he healed mee, and ſet mee at libertie, hee is my fortreſſe*, &c. That is, when *David* ſaw himſelfe to ſtand

The knowledge of *God* and of our ſelves muſt goe together.

A Chriſtians ſtudie.

ſtand in need, he ſaw his weakeneſſe, and looked on *God* againe, as one that would helpe him, and heale him, as one that could ſet him at libertie; this cauſed him to ſay, I love the *Lord* dearely. So S. *Paul*, when he ſaw theſe two, *I was a blaſphemer, I was a perſecuter*, and looked on *Chriſt* (who had beene mercifull to him) with faith, this was that which cauſed S. *Paul* ſo to abound in love towards *Chriſt*. And ſo *Mary*, *Luke* 1. *My ſoule doth magnifie the Lord*: And why? *For he had reſpect to the low eſtate of his handmaid*: I was poor and meane, and loe hee hath raiſed mee to a high degree. This ſuitableneſſe, this knowledge of *God* and of our ſelves, is that which breedes in us a love of him. But is this enough now to know *God* and our ſelves? This is a faire ſtep to beget in you this love of him; for as you heard before, love is an inclination of the heart to ſome good thing agreeable to us.

But yet you muſt have a third, or elſe this will not doe, that is, aſſurance of the *LORDS* love to you, for if you long after him never ſo much, if you thinke him worthy to be deſired; on the other ſide, yet if for all this you are not perſwaded of the *Lords* love to you, you cannot bee affected towards him. Wee cannot love any man whom we conceive to be ill affected to us: And therefore you ſhall ſee in the courſe of the Scriptures, love proceedes from faith, faith muſt beget love, that is, the aſſurance of *GODS* love muſt goe in: That is the third ingredient to make it up.

3. Aſſurance of the *Lords* love to us.

You

Object.

You will say to mee, wee doubt not of this, but if wee bee perswaded of *Gods* love, wee shall love him; but how shall wee come to this perswasion? how shall wee assure our selves of his love?

Answ.

Those to whom I should speake now, are of two sorts; either such as are out of the Covenant, or such as are already within it. For you that are without, to you I say, you may (if you wil consider it) come to the assurance of his love towards you.

1. Such as are without.

Meanes whereby men may be assured of *Gods* love to them.

For first, the *LORD* hath made knowne his owne willingnesse to take you to marriage. There are but two that are to give their consent, the Father to give his Sonne, and the Sonne to give his owne consent: The Father, you know, hath given his consent, *Isay 9.6. A Son is given: He so loved the World, that hee gave his Sonne.* Therefore certainely you have your Fathers consent, he hath given *Christ*, as a father gives his sonne in marriage. But now whether we have the Sonnes consent or no, of that wee make question; saith the Apostle, *Hee loved us, and gave himselfe* to us, and *for us*; Yea, hee not onely gives his consent, for his part, but he hath purchased his Wife with his owne bloud. And therefore you cannot doubt but that hee is willing to marry with you, to take you, and to receive you if you will come in. Why then, what is required now? Nothing at all but thy consent, if thou give thy consent to the *LORD*, thou needest not to question his favour, thou maiest assure thy selfe of his unchange-

1. *God* the Father offers his love.

2 So doth *God* the Sonne.

changeable love in *Jesus Christ*; for hee hath revealed it on his part, in his Word, you have his sure Word for that, *Heaven and Earth shall passe*, rather than that Word. This is the sound consolation that will not faile you, when you come to examination, and thinke with your selves, upon what ground am I assured of *Gods* affection towards me, that he loves me; I have his Word for it, hee hath said it, and hee cannot recall it; yea hee hath added his oath, that by two immutable witnesses you might have strong consolation; that is, you might have the greatest degree of assurance that can be. Why, now, why doest not thou give thy consent? Why doest thou no more rest on it? You will say, alas, I am willing to give my consent, if that would doe it.

But first, I am unfit to marrie the *Lord*, I am not prepared for such a match as that is, my heart is too bad, and my life hath been too sinfull to think of such preferment and advancement. *Object. 1.*

Take thou no care for that, the *Lord* knew thy unfitnesse, when hee made that promise to thee, when hee gave his Sonne, and the Son gave himselfe to thee, he was well enough acquainted with thee, and with thy nature, hee had an intention to marrie a Black-moore, he justified the wicked, he knowes thou art so, and yet he will doe it, he will put a faireneſſe, hee will put a beautie upon thee, when thou art his Wife; therefore let not that hinder, thy unfitnesse. *Answ.* Unfitnes should not discourage us from taking Christ.

You will say againe, it may belong to such and such, it doth not belong to me; my case is such, I *Object. 2.*

have provoked him in this manner, my sins are of such a nature.

Answ. No sins exclude from *Christ.*

This shall not shut thee out neither. For why shouldest thou make exceptions where the *Lord* makes none? *Goe preach the Gospel to every creature under heaven.* What is the meaning of that? That is, goe tell everie man, without exception, whatsoever his sinnes bee, whatsoever his rebellions be, go tell him this glad tidings; that is, to preach the Gospel to him, that if he will come in, I will accept him, he shall be saved, his sinnes shall bee forgiven him, if hee doe no more but come in, and take me, and receive mee. Therefore to conclude this, doubt not thou that that shall be a hinderance on *Gods* part. And for thy owne part, there is no more required of thee but sinceritie, that thou take him, sincerely resolving with thy selfe, I will serve him for the future, I will bee contented to bee divorced from all my former loves, from all the sinnes that I have delighted in before, I am willing now to take him, and to serve him, and to love him, and to give my selfe wholly to him; I say, this sincerity of resolution is enough, there can be no hinderance if this be found in thee. Therefore doe not thinke with thy selfe, I want sorrow for my sinnes, such a degree of sorrow, my heart is not broken enough, and therefore I am not fit: for thou must know thus much, that the promise is made to the comming, and not to the preparations. If thou canst come and take the *Lord*, it is enough, if a man have so much sorrow, so much heart-breaking as brings him

him home to *CHRIST*, as makes him willing to match with the *Lord*; if hee have that wrought in him, he need not doubt of the other.

2. Such as are within the Covenant.

But now I come to the other, those that are alreadie within the Covenant, to you I say, you may much more easily and fully come to this assurance, because yee have the fruits of the Spirit in you, which are the seales of his love; you have cause to trust perfectly through the grace that is revealed in *JESUS CHRIST*: you know that exhortation, *Trust perfectly to the grace revealed, &c.* that is, in the free offer to every man by *CHRIST*; trust not in that by halves, remissely, and unperfectly, and weakely; but trust perfectly, bee confident in that, that the *LORD* will thus receive you, trust perfectly in the grace revealed.

Object.

But, you will say, I commit many sinnes from day to day, I am negligent in many duties, I finde much unevenneſse in my life, many distempers in my affections, &c.

Answ. Daily infirmities breake not the Covenant.

What if you finde all this in your selves? Yet so long as your hearts are sincere, you must know this, that every breach, every offence doth not breake the band of Wedlocke betweene the *LORD* and you, you must not thinke there is a breach of covenant betweene *God* and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another Husband, the *Lord* continues your Husband still. Therefore when thou art married to the *Lord*, it is not for thee to thinke then of que-

ſtioning the match, but ſtudie to pleaſe thy Huſband, and to doe thy duty. You know there may bee many offences, and many ſlight breaches betweene a Man and his Wife, but the bond holds good, there is no Bill of divorcement, except it be in caſe of Adulterie, that ſhee chuſe another Huſband: ſo thinke, in ſuch a caſe, the bond is not broken upon everie offence, and everie ſinne that is committed. Learne to know this for thy comfort, for it is a great matter to have this aſſurance full.

Anſw. 2. Weake grace muſt not be accounted none.

And beſides, conſider this, thinke not with thy ſelfe, becauſe I have not attained ſuch a degree of holineſſe as another hath, therefore I have none at all, that is an evill reaſon, that diſcourageth the Saints, diſcourageth many times thoſe that ſhould be incouraged, that are alreadie within the Covenant; hee lookes on another, and ſees hee cannot reach him, he propounds to himſelfe ſuch a meaſure of grace, and of holineſſe, and of mortification of his luſts, and he cannot come neare it; and hee thinks, becauſe I cannot do this, I have no ſinceritie in me. Not ſo, there are degrees; when a Man is within the doore, he may goe further and further, and though all may be within, yet one may be further in than another.

Anſw. 3. The *Lord* is faithful, though we fail.

Beſides all this, know that the *Lord* is faithfull, he cannot denie himſelfe, though thou faile on thy part, yet he continues the ſame, and reneweth his mercie to thee, as thou reneweſt thy Repentance. But, to conclude this, if you would love the *Lord*, labour to doe theſe three things:

Labour

Labour to know him more:

Labour to know your ſelves more, that ſo you may long after him as after one that you need.

And thirdly, labour to get this aſſurance, for it is this aſſurance that breedes the Love, that ſeales it up. When a man ſhall looke on *GOD* as one who may hate him for any thing he knowes, who may be an enemy to him one day, hee can never love him heartily. When a man hath no ground to ſet his foot on, hee will doe it tenderly and warily: but when hee lookes upon *GOD* as one whom he may truſt, whoſe love he is ſure of, that he builds on that as a Rocke; this is that which makes his heart perfect to him, when hee can ſay, as *Paul, I know whom I have truſted*: If a Man have never ſo much excellencie in him, if you conceive him to be hollow-hearted to you, your affections are not perfect towards him: So is it, if you looke on *God* as one that may bee your enemie. As wee ſay, friendſhip with Princes, it is like that familiaritie that thoſe men have with Lions that keepe them. A Lion, you know, will ſuffer a Man to play with him as long as hee liſts, and when hee liſts, hee will riſe and devoure him, and rend him in pieces: ſo I ſay, the love of a Prince may be, and the love of men may bee: but the love of the *Lord* is not ſuch, when hee loves, hee loves perfectly. It is true, he hath the ſtrength of a Lion, hee is able to doe it, you are weake creatures ſubject to him, but hee hath that conſtancie in him, that when he loves once, it

Friendſhip with great men, what

it is alwaies perfect, and unchangeable. Let all these be well considered and wrought on your hearts, and it will be a meanes to beget this love in you: even as fire begets fire, so will this beget love in your hearts towards him againe. So much for this.

The second point, which I intend to handle at this time, is this; another consectary, another use we are to draw from this Doctrine, *He that loves not, is not in Christ.*

Exhortation to love Christ.

The next use is to exhort you to come in, if it be a thing of that moment, now our businesse is to exhort to love the *Lord Jesus.* And is there not much reason to move you to it? If you had this love in your hearts, would it not be a ground of much comfort to you? For if you were able to beleeve in *Jesus Christ*, and love him, you should have your salvation sure, if once you could finde this disposition in your selves, as it must bee in you, if ever you be saved, that your hearts long after him; still you are growing towards him, hanging that way, as a stone to the Center, as the Iron to the Loadstone: there is such a lingring after him, the heart makes toward him, and will have no deniall; but, as the Woman of *Canaan*, it breakes through all impediments, no barre can keepe it from him: as those that love, they are not easily put off; but are importunate till they have obtained reciprocall affections of the party beloved.

I say, if thou finde this disposition in thy heart, it is the greatest consolation that thou cast have in

in this world: for if this be thy caſe, thou maiſt boldly looke that *the gates of Hell ſhall not prevaile againſt thee:* and if thou love the *Lord* in this manner, Heaven and Earth ſhall paſſe rather than thy ſalvation ſhalbe hindred: it is impoſſible, becauſe then thou haſt a good ground of hope, and *hope will make thee not aſhamed*; but be aſſured that *God* is thine, and all that he can doe, and all that is his is thine; as *Saul* tels us, his power and his wiſdome and all is thine: *He is a Sunne and a ſhield* to thee; thou ſhalt want nothing that is good, nothing that is evill ſhall hurt thee; the *Lord* brings all with him: this is your caſe if you love him, this is your conſolation, this is that which may inflame your hearts with a deſire of this affection. For, know this, that there is ſcarcely any thing elſe that we can inſtance in, but an hypocrite may goe cheeke by jowle with a good Chriſtian in that; he may doe all outward duties, he may abſtaine from ſinnes, there may be a great change in him; (you know how farre the third ground went, and thoſe *Heb.6.*) but this they cannot counterfeit, to *love the Lord.* Therefore, if thou finde that thou love the *Lord*, thou haſt this conſolation, that thou art now ſure, and indeed thou art never till then ſure. And as reaſon differenceth a Man from a beaſt, ſo Love makes the great difference betweene a Chriſtian and another. Indeed wee ſay it is Faith, but you know that Faith is differenced by love, that is, ſuch a faith that breeds love, and ſo love is it that breedes that great conſolation: And therefore this is thy comfort, if thou

An hypocrite can counterfeit duties, but not love.

When we love God, he beareth with many infirmities.

canst once bring thy heart to love the *LORD*, he will beare with any thing, he will beare with many infirmities; as, you know, he did with *David* when he saw that he loved him. *David* had many great infirmities, as we see in the whole story, the whole relation of his life, yet because he loved the *Lord*, the *Lord* passed by all, and in the end he gave him this testimonie, that hee was a Man *after his owne heart*. So I say, love the *LORD* once, and he will beare with much in thee. On the other side, if thou doe not love him, doe what thou wilt, the *Lord* accepts it not. As we see in the case of *Amaziah*; it is said that *Amaziah* walked in all the wayes of his Father *David*, and of the good Kings, he did as much as they, hee was as great an enemy to idolatrie, hee did all the duties of Religion, onely this was wanting, he did it not with an upright heart, that is, he did it not out of love, and therefore the *Lord* regarded it not. And therefore let this move you to get this affection,; there is much, if I could stand to presse it, that might inflame your hearts with a desire of it: only it is this love that sets a price on all that you doe, that makes all that you doe currant. As this stampe is set on your actions more or lesse, so they are more or lesse acceptable. This was that which set a price on the widowes mite, that set a price on a cup of cold water: this set a price upon *Abels* offering, and made it more acceptable than his brothers. The meanest service when it hath this stamp on it, is currant and good in *Gods* sight, hee accepts it:

Motives to love
1
It sets a price on all we doe.

againe, the greateſt performance without it, is nothing. *And if thou give thy body to be burned*, if thou ſuffer Martyrdome, if thou give all thy goods to the poore, doe what thou wilt without love, it is nothing, thy labour is loſt: this love ſets a price on all thou doſt.

We loſe not by this love.

Beſides this, conſider, this is that that muſt ſtirre you up above all other arguments, that if thou love the *Lord*, thou ſhalt be no loſer by it: in all other love a Man ſeemes to be a loſer; for, when you love another, (as you know it is no love except it be fruitfull and active,) when you beſtow on another your time, and your paines, and your Money, you know you have ſo much the leſſe your ſelfe. And therefore it is that men are ſo full of ſelfe-love, becauſe that ingroſſeth all, a Man in that keeps all to himſelf; but when he comes to love another, hee parts with ſomething of his owne. And hence it is that men are ſo backward to love, in truth and in good earneſt. They love in ſhew and in complement, that is eaſie, but to love in deed is difficult, becauſe it takes ſomewhat from them. But in loving the *Lord*, it is not ſo, there is a difference betweene that and other loves: when you give the *Lord* your hearts, and beſtow them on him, he will give you them every jot again, and reſerve not any for himſelfe. You will aske me, what is the meaning of this? My meaning is this, whatſoever you beſtow on the *LORD*, all the love that you give to him, it reflects and redounds to your advantage, you gaine by it all: as we ſee, *Iſa.* 48. 17. *I am the Lord that*

that teacheth thee to profit; for if thou keep my Commandements, thy reward, thy prosperitie shall be as a flood, and thy rejoycing as the waves of the Sea. Marke it well, as if he should say to them, When I command you to serve me, and to love me with all your Soule, and with all your strength, know, that all this is for your owne profit, it shall all redound to you. For, if you keepe my Commandements, your prosperitie shall be as a flood, that is, it shall runne over the bankes, it shall be so large, and so great; and your righteousnesse, that is, the reward of your righteousnesse, as the waves of the Sea; that is, one reward should follow upon the necke of another, as one billow followes upon the necke of another. This should be your case, saith he, if you love me and keepe my Commandements, and serve me. And therefore, saith hee, when I require your love and your service, herein there is a difference between that, and that which any man requires at your hands. All this is for your owne profit, it redounds to your selves, your selves fare the better for it. As it is said of the Sabbath, so I may say of this commandement, and all the rest, it was made for Man, and not Man for this; that is, for the profit of Man, for the advancement of Man; thy loving the *Lord* is for thy advantage, thou gaineſt by it: as it is, *Deut.5.29. Oh*, saith he, *that there were a heart in this people, to love me, and to feare me, as they have promised; then it should goe well with them, and their children after them.* Not that I might be a gainer, and you lose, but that it might goe well with you and your children

Difference between our service to God and service to men.

children for ever. So, if you love the *Lord*, when you thinke with your ſelves, I ſhall be a loſer by it, I ſhall loſe much libertie, and much contentment and delight, I ſhall loſe the giving ſatisfaction to many of my deſires and luſts. No, thou ſhalt loſe none of this, though a Man ſeeme to loſe this when he gives his heart to the *Lord*, but thou gaineſt all this; that is, the *Lord* gives thee thy heart again, and gives thee leave to diſpoſe of it, he gives thee leave to love thy friends, to love thy Wife and Children, and even to love thy recreations: he gives thee leave to diſpenſe and to diſtribute thy heart to this or that, as long as thou doſt it lawfully, only thou muſt doe it at his command.

When we give our hearts to God, he gives them to us againe better.

Yea, when we give our hearts to the *Lord*, he gives us not them againe onely, but hee gives them much better than he received them, new painted, new beautified and new furniſhed, hee gives them in a farre better condition. There is no Man that loſeth by giving his heart to the *Lord*, but he gives it him againe much better. As we ſay of vapours that ariſe out of the Earth, the heavens returne them againe in pure water, much better than they received them; ſo will the *Lord*: if thy heart aſcend to him, thy impure, thy ſinfull heart, the *Lord* will give it thee better. As we ſay of earth, when the Earth receives the Sea-water, and puddle-water, it gives it better than it received it, in the Springs and Fountaines; for it ſtraines the water and purifies it, that whereas when it came into the bowels of the Earth, it was muddy,

Simile.

Simile.

muddie, ſalt, and briniſh, it returnes pure, and cleane, and freſh, as you know, the waters of the ſprings and fountaines are: ſo the *Lord* doth with us. If thou wouldeſt give thy hearts deſire, thy affections to him, thou ſhouldeſt have all againe, onely with this difference, thy affections ſhould be more pure, thy thoughts, all the faculties of thy Soule ſhould be renewed, and cleanſed, and beautified, he would reſtore them better to thee, but yet thou ſhouldeſt have them, let it bee thy comfort. So that here is all the difference, take a Man now that loves himſelfe, and that thinkes with himſelfe, Well, ſay what you will, I will goe mine owne wayes, I will provide for mine owne contentment in this life, I know not what I ſhall have after, I will looke to mine owne profit. I ſay, compare this Man with another, that reſolves thus with himſelfe, Well, from hence I will denie my ſelfe, and croſſe my ſelfe, and will ſeeke no more mine own contentment, nor to ſatisfie mine owne deſires and luſts, but I will give my heart wholly to the *LORD*. The queſtion now is, which of theſe are gainers? I ſay, the latter hath as much libertie and as much power of his owne heart, he ſhall have as much uſe of all that is within him, as the other hath, that takes it to himſelfe: all the difference is, the one is an unjuſt owner, the ſecond the *LORD* hath made the ſteward of his owne heart. So that the *Lord* hath thy heart, and yet it is thine own heart, thou maiſt diſpoſe of it as a Steward under thy Maſter, thou haſt it as before, onely now thou doſt

He that gives his heart to God, hath as much libertie as he that followeth his luſts

doeſt it by his appointment, before it was at thine owne. Let all this therefore ſtirre you up to love the *Lord*.

You will ſay, indeede this is enough to perſwade us to come in, to love the *Lord*, and wee are contented to doe ſo; that is the anſwer which wee ſhall have from moſt men. But now, what kinde of love is it that wee ſhall have at their hands? *Object.*

My brethren, we muſt adde this for a concluſion, that it is not every kinde of love that the *Lord* accepts: but your love muſt have theſe conditions in it. I will briefly name ſome of them, and ſo conclude. *Anſw.*

First, you muſt love him *with all your hearts, and with all your ſoule*; you know, that is everie where required in the Scriptures. That is, the *Lord* will have the whole ſtreame of your affections, and deſires, and intentions, and your endeavours to runne to him, there muſt not any rivelet runne out of it, it muſt not bee drained away, but the whole ſtreame muſt all be beſtowed upon him, there muſt be no diviſion there; you muſt not ſay here as hee ſaith, My Countrie, and my Father, my Children, and my Friends have a part in my love, but the *Lord* muſt have all, and there is good reaſon for it, becauſe hee beſtowed all on you. It is in this love as it is in marriage, in that there is no corrivall admitted, but there muſt be all in all; for the Husband muſt beſtow himſelfe wholly on his Wife, and the Wife on the Husband: ſo if you love the *Lord*, if the match be

5. Requiſites in the love of *God*.
1. It muſt bee with all the heart.

Why *God* muſt have all our love.

be made betweene you, there is all in that equality; if the *Lord* beſtow all on you, and you ſhould beſtow but half on him, there would be no equalitie, there would bee an unevenneſſe. But when you beſtow all on him, when you love him with all your heart, and with all your Soule, that makes the match betweene you.

Obiect. You will ſay, the *Lord* doth not beſtow himſelfe wholly on me, hee beſtowes himſelfe on many others, on many thouſands beſides me, and why ſhould not I beſtow my ſelfe on another?

Anſw. I anſwer, it is not ſo, the *Lord* beſtowes himſelfe wholly on thee. *Hoſ.* 3.3. it is a borrowed ſpeech, *I will be to thee alone*, and I will have thee to be ſo to me; ſo the *Lord* ſaith to every man, I will be alone to thee, and thou ſhalt be alone to me. *I am my beloveds, and my beloved is mine.* This is the match that muſt bee betweene you. And when you ſay the *Lord* is not wholly yours, I ſay, he is, though hee beſtow himſelfe on many thouſands beſides. You will aske, how can that be?

Queſt. *Anſw.* *God* is to us alone, how. I ſay, that may be by reaſon of his infiniteneſſe; for that which is infinite hath not parts, and therefore he beſtowes not himſelfe partly on one, and partly on another, but he beſtowes all upon everie one; for hee is infinite, and hath no parts. To

Simile. expreſſe my ſelfe by a ſimilitude, a point hath no parts, it is one indiviſible, let a thouſand lines come to one point, everie one hath the whole, and yet there is but one that anſwers all, becauſe it is indiviſible, and everie one hath all: So is it with the *Lord*, though there be many thouſands that

God

God loves, yet every one hath the *Lord* wholly, he is to them alone, and hee lookes for and expects this at thy hands, that thou shouldest be to him alone, that thou bestow thy selfe wholly on him; thereupon all those words are put in, *Thou shalt love the Lord with all thy minde, with all thy heart, and with all thy soule.* The meaning is this, when all that is in a man is set on worke to serve the *Lord*, when hee lookes to the *Lord*, when hee inclines towards the *Lord*, that is, when the minde is set on worke to think one him, to remember his glorious workes, to have a right knowledge and opinion of him: Againe, when the memorie is set on worke to remember him, and not to forget his benefits, his statutes, and his ordinances, and so the rest of his faculties. And therefore, if we love the *Lord*, wee will not doe this with our selves, to thinke I love him, and yet I will suffer my minde in the meane time, to be exercised in contemplating of fornication; not to thinke I love the *Lord*, and yet will suffer my memorie, in the meane time, to be recollecting injuries, and breeding of them, and recalling my pleasant sinnes that are formerly past, that I should abhorre, thou canst not love him and doe this. Againe, thou must not say, I love him, and yet let thy affections runne after this and that, but thy whole heart must be bestowed on him: Thou must not thinke to love him, and to reserve thy affections for this or that particular thing that thou loveſt inordinately, but thou must bestow all these on the *Lord*.

Love of *God* & contemplating of sin cannot stand together.

The

2. Requiſite in love, it muſt be with all our might.
Obiect.
Anſw.
What to love the *Lord* with all our might.

The ſecond thing required in this love, wherewith I will end, is this, that *you love the LORD with all your might.* You will ſay, what is the meaning of that, to love the *LORD* with all my might, and with all my ſtrength? For the underſtanding of this, you muſt know, that *GOD* hath given different might and different ſtrength to men; as a rich man hath more might than another: for hee can rule more, and ſway more, and command more than a poore man can. Againe, a Magiſtrate, hee can reſtraine by his power, and encourage men by his authoritie, and win them, yea, compell them by his example. Againe, a learned man, that is of great parts, that is of a ſtronger wit than another, hee hath more might than another, hee is able to doe more than a man of weaker parts. Now to love the *Lord* with all our might, is to improve all the meanes we have, all the ſtrength, all the abilitie that wee have above others, to improve it ſo, that we may ſerve the *Lord* with it more than others, that even as thou exceedeſt any in theſe abilities, ſo thou muſt goe beyond them in ſerving the *Lord:* This is to love the *Lord* with all thy might, that is, to love him ſo much more than a poore man, to beſtow more on him, to doe more for him, as thy riches make thee more able, and more ſtrong than another. For thee to love him now as another man doth, that hath leſſe might, the *Lord* will not take this love at thy hands; but will ſay to thee as Land-lords ſay to their Tenants, when they bring them leſſe Rent than they ſhould, leſſe than

Simile.

than is due, they will receive none; for they ſay, ſo much is due. The *Lord* will require this, that you love him with all your might. If thou bee a rich man, if thou bee a Magiſtrate, if thou bee a man of ſuch and ſuch opportunities to ſerve the *Lord*, and doe but a little, hee will not accept it at all: thou muſt love the *Lord* with all thy might, for *God* requires this at thy hands, hee leaves it not arbitrarie. Hee ſaith, *To whom much is given, of him much ſhall bee required.* Hee ſaith not, I leave it to him to doe more or leſſe, but I require it; that is, I will exact it according to the meaſure hee hath received. Therefore conſider with thy ſelfe, what meanes thou haſt, what power *God* hath put into thy hands, what abilitie thou haſt more than others. When you ſend a ſervant to Market, as you give him a greater price, as you put more money into his hands, ſo you expect hee ſhould bring home more than another that hath a leſſe price put into his hands: So the *Lord* doth with men, hee ſends men into the world, as men are ſent to a Market, hee gives a larger price to ſome, to ſome he gives five Talents, to ſome three, to ſome two, the *Lord* expects that they ſhould bring home according to the price they have in their hands, that is, according to the might, according to the ſtrength and opportunitie hee hath given them. For, you muſt know, that the *Lord* obſerves an exact difference betweene man and man. It may bee, thou liveſt under better meanes than another, thou haſt had better education than another, thou haſt more

Simile.

knowledge in the waies of *GOD* than another, the *LORD* hath helped thee more by the inward ſuggeſtions of his Spirit than another, he lookes that thou ſhouldeſt bring forth more fruit than another. And ſo againe for all other abilities and advantages: the *Lord* expects at our hands that we love him with all our might, otherwiſe, ſaith hee, you might have given my money to the exchangers, and they would have made uſe of it. Marke that in the Parable of the Talents; for a man will bee readie to ſay, if I beſtow ſome love on the *Lord*, why ſhould hee exact and require the utmoſt, why doth he require ſo much at my hands? Yes, ſaith he, if another had this might, if another had this ſtrength, and this opportunitie that thou haſt, he would have done as the exchangers do, he would have brought it in with profit; ſo if that ability were given to another, he would make uſe of it: And therefore thinke not much, if hee require it at thy hands, for there is loſſe if hee ſhould not. Therefore know that the *LORD* requires this at thy hands. It may be that thou art more compoſed, and more diſpoſed than another, it is nothing for thee to abſtaine from drinking, to abſtaine from ſwearing, becauſe thou art framed this way by naturall ingenuitie, and naturall temper that *God* hath given thee, it is not that the *Lord* requires no more, but that thou live ſoberly, free from groſſe ſinnes: No, *GOD* lookes for more, hee requires of everie man according to his ſtrength and abilitie. As, you know, a Child may runne, and another man may walke,

God is a loſer when wee are negligent.

Simile.

walke, the child takes more paines, the man leſſe; if the reward were to bee given according to the endeavour, the child ſhould have it, though hee that walkes come to the goale before him. Note.

A man that is weake may not do ſo much as another that is ſtrong, and able to doe ten times as much work as another man that is weake; though thou doe more work than he, this is not accepted, becauſe he lookes that every man ſhould doe his utmoſt, he requires that you ſhould love him, and ſerve him, and ſet your ſelves to improve all your abilitie according to the might, according to the Talent, according to the price he hath diſtributed and meaſured to you.

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FINIS.

OF LOVE.

The seventh Sermon.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last thing that we entred upon was the conditions that *God* requires in our love to him, we went through two of them the last time, we come now to that which remaines.

3. Requisite, to love him above all.

Thirdly, you shall finde this to bee another condition in our love to the *LORD*, to love him *above all*, that is, incomparably above all: For, my brethren, wee may love many things in the world, wee may love our selves, wee are commanded

manded to love our brethren as our ſelves; But this is peculiarly required to the love of GOD, if it bee right in us, and ſuch as the LORD expects at our hands, that we love him above all, for otherwiſe we doe not love him as *God*, wee love him as a creature: For to ſay we love him as *God*, and yet not to love him above all, is a contradiction.

1. Elſe we love him not as *God*.

Beſides, if wee ſhould not reckon him as the chiefe good, and ſo prize him above all, ſome thing would offer it ſelfe one time or another to us, and draw our affections to it, and then wee ſhould leave the *Lord*, and take that: Therefore, I ſay, it is required that we love the *Lord* above all. For every kinde of love is not ſufficient: as we ſee it in other things; that love that will ſerve a ſervant, or a common friend, will not ſerve for a wife, it is another kinde of love; that love that will ſerve for one will not ſerve for another: A Parent, a King, and a Maſter, as they have different relations, ſo they muſt be loved with different kindes of love. Now then conſider what love it is that belongs to the *Lord*, hee muſt have all, he muſt have a love that anſwers him: otherwiſe, if thou come with a little pittance of love, and ſay, *Lord*, I am willing to beſtow this upon thee, the *Lord* will refuſe it; hee will anſwer, I will take none of theſe things at your hands: Even as Land-lords doe with their Tenants, when they bring not all the Rent, they refuſe it and reject it, becauſe it is not that which they require, and which is due. Even ſo the *Lord* deales with us,

2. Elſe we ſhould not love him conſtantly.

Simil.

us, as hee did with the young man in the Gospel, saith he, *Go and sell all that thou hast*: My brethren, it was not the act of selling, but it was the affection that was required. Therefore *Christ* did but try his affection by it; and it was performed by the wise Merchant that sold all, this the *Lord* requires that we should love him above all.

Why we must love the *Lord* above all.

And there is good reason for it, for he is most excellent and most amiable of all.

Besides, I am sure he hath done for us more than all, as S. *Paul* speaks, *Was Paul crucified for you?* hath not *Christ* bought you, hath not he redeemed you, hath not he deserved more than all, and should he not therefore be loved above all?

Againe, is he not the uttermost end? are not all natures else subordinate? *GOD* as hee is above all, so should wee have a love answerable unto him.

Object.

But you will object, what, to love *God* above my selfe, how can I doe that?

Answ.

Why we must love *God* above our selves.

Yes my brethren, and there is good reason for that too, because in so doing wee provide best for our selves; it is not so with the creature, if you set your love upon it, if you love any creature above your selves, it may be the destruction of your selves: But the *LORD* can provide for you, and repaire you againe, when the creature is destroyed for the *LORDS* sake; when a man is a loser of any thing that he doth for the *Lord*, he is a greater gainer by it; for it is the rule that *God* hath appointed the creature, and the perfection of every creature is in comming neere to the

the rule. Now when the *Lord* hath appointed this, to love him above our ſelves, in ſo doing we cannot chuſe but provide beſt for our ſelves, becauſe therein lies our excellencie and perfection. This is therefore another propertie of this love, wee muſt love *God* above all, above all riches, above all profits, above all honour and credit, above all learning and delight, above our ſelves and our luſts: Therefore you ſhall find it in the phraſe of Scripture how it runs, thoſe that love *pleaſures more than God*, thoſe that *love the praiſe of men more than God*, thoſe that love wealth more than *God*, you ſee how they are excluded.

You ſhall ſee what it is not to love the praiſe of men more than *God*, it is this, when they come together at ſome times in competition, as they will ever and anon, ſtill to preferre *GOD* before them. As for example, the *Lord* hath commanded you to ſanctifie the Sabbath, to pray continually, the leaſt thou canſt doe, is to doe it Evening and Morning, and to doe it diligently. Now when thy profits and thy buſineſſe, or thy eaſe ſhall come and thruſt thee off from ſuch a dutie, now they come together, and here they meet upon a narrow Bridge as it were; if thou ſhalt now preferre thy profits and thy buſineſſe before the ſervice of the *Lord*, thou art a lover of thy wealth more than of him. You may bring it to many ſuch examples.

Nor to love pleaſures more than *God*, what.

So againe the *Lord* hath commanded to bee diligent in your callings, to improve the time to the beſt advantage, for you ſhall give an account

for it is one of the moſt precious Talents you have: Now, if pleaſures, and ſports, and recreations ſhall come in and allure you, and call you, to draw you away to ſpend time amiſſe, now they come in competition; if yee doe this ordinarily, yee are lovers of pleaſures more than lovers of *God*.

So againe, *GOD* hath commanded thee that thou ſhouldeſt not commit Adulterie, that thou ſhalt not Kill, that thou ſhalt forbeare to revenge, and the like: Now if any luſt ſhall come and ſtand in oppoſition to ſuch a command, if thou preferre this before it, thou art a lover of thy ſelfe, and of thy luſts before *God*.

In a word, goe through any ſuch thing, wherein *God* and thy luſts, thy pleaſures or thy profits come in competition, when thou ſhalt in thy ordinarie courſe bee readie to preferre that before him, thou loveſt that before him, thou loveſt that before the *Lord*; and though thou thinke that thou loveſt *God*, yet notwithſtanding, know this, that that is not ſufficient, thou muſt love him above all.

Queſt. And if you ſay, who is able to performe this? Who is it that doth not at ſome times preferre his pleaſures and profits before the obedience to a command?

Anſw. I anſwer, it is a thing that hath beene done and is done by all the Saints: Therefore if you looke into *Deut.* 30. 6. ſaith the *LORD*, *I will circumciſe thy heart, and the heart of thy ſeede, and thou ſhalt love me with all thy heart*: He ſpeakes it there

of

of a thing that is acted indeed, of a thing that is to be done by those that are regenerate; I will circumcise you, and then you shall doe it. And, my brethren, a man that hath the least measure of grace, if he bee once in *Christ*, he loves *GOD* above all; that is, let a man be himselfe at any time, let not his lusts get the upper ground of him, as sometimes they doe when he is in passion and transported; indeede then feare may prevaile as it did with *Peter*, and lusts may prevaile as they did with *David*: But the meaning is, let a man bee himselfe in his ordinarie course, and still hee preferres the *LORD* before any thing in all his actions.

You will say, this is a thing that no man can do, to love *God* above all. *Object.*

Yes, my beloved, therefore you must understand it thus; that comparatively you may reach it; all those that are sanctified, do love him above all: although there bee many degrees of Love you cannot reach unto, yet you love him above all. Even as it is in Marriage, a man may love his Wife with such a degree of love as is meete for her, yet there may be a greater degree of love, continuance of time may increase that love upon further knowledge, &c. So wee may love the *Lord* above all, and yet come short of that degree that wee may have after longer communion, and greater familiarity. So much for this third condition, to love him above all. *Answ.*

But yet this is not enough, wee finde another condition required in this Love, in *Ephes.* 3. 17. That

4. Requisite, to be rooted and grounded in love.

That yee be rooted and grounded in love, that is, that as yee must not love the *Lord* by halves, so yee must not love him by fits and by starts, it must bee a fixed love, a permanent love, you must bee rooted and grounded in it, otherwise, as it is said of him that is unstable in the Faith, as *Jam.* 1. 12. *Hee is as a Wave of the Sea tossed to and fro*, the same may bee said of him that wavers in his love, hee is tossed to and fro, that is, sometimes hee commeth with great purposes, with abundance of promises and resolutions, that seeme as bigge as Mountaines, but stay a while, and they come to nothing, they vanish away. Suppose it were thy owne case, that a man should come to thee, with an expression of as much love, as that there could bee no more for a day or two, but presently afterward, hee is as strange as if hee had never seene thee, wouldest thou regard such a love as this? No surely, but as wee use to doe with franticke men, though that they bee sober for a while, yet wee reckon them franticke, because they are more constantly franticke; such account doth the *Lord* make of such as doe love him by fits and by flashes.

Our love to *God* not alwaies in the same degree.

But you will say, who is there that is alwaies at the same stay? It is true, my Brethren, I denie not but that the best of the Saints have their love sometimes in the full tyde, and sometimes in the lowest ebbe; but you must know that there is a great deale of difference betweene these degrees, and that love that is as the Morning dew and presently dryed up againe, therefore you must alwaies

wayes remember, that this must be added to that which formerly hath beene spoken, that yee must be rooted and grounded in love.

You will say, how shall we doe that?

How to be rooted in loved

Remember but these two things: Labour to be rooted and grounded in Faith, and then you shall bee rooted and grounded in Love, as in that place I named before in *Ephes.* 3. 17. he prayeth that *Christ may dwell in their hearts by faith, that so being rooted and grounded in love, they may comprehend, &c.* Let a man consider well upon what ground he hath perswaded himselfe of the *Lords* favour and love to him, let him not build upon a hollow sandie foundation, but let him build the assurance of his salvation upon a Rocke, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may bee made against his assurance, and not give over till he be fully convinced, that the *Lord* his heart is perfect with him, and when he is thus rooted and grounded in faith, he will likewise bee rooted and grounded in love.

1. To be rooted in faith.

Againe, remember to pitch your love upon the person; not to love him for by-respects, for other matters, but set your eie upon the very person of *Christ*, to behold him in his glorie, in his pureneſſe, in his attributes, in all his excellencies, and so to love him, for that will continue; for if you love the *Lord* because hee deales well with you, because you have hope, he will save you, because you have escaped such and such judgements through his providence, if any of these bee the ground

2. Pitch our love on his person.

ground of your love, these are mutable; but if you love him for himselfe, because of that amiablenesse that is in him; for, my brethren, hee is the same, *there is no shadow of change in him.* Therfore if you love him thus, your love will bee constant; this was the case of *Job*, his love was right, he loved the verie person of *God*, therefore hee was willing to take good and evill at the hand of *God*, and yet his love remained sure. Take another man that hath not knowne *God*, that is not acquainted with him, it may bee when the *Lord* hath brought him into prosperity, he will forget the *LORD*, as *Demas embraced the present world*; the prosperitie of such a man drawes him from *GOD*. Another man, when persecutions and tryals come, hee forsakes the *LORD*, because indeede he pitched not his love upon his person, therefore hee loves him not constantly. But to goe on.

5. Requisite, it must be diligent

The next is that property yee shall finde in 1 *Thess.* 1.3. *Diligent love:* that is the last which I will name to you. I say, it must bee a diligent love wherewith you love the *LORD*, and not an idle and negligent love, not a love that is in shew onely, but a love that is operative, for that *God* requires.

Wherein our love must be diligent. 1. In preparing for *Christs* comming.

You will say, wherein should our love be diligent?

I answer, you must be diligent in preparing for the *Lords* comming, that you may receive the *King of glory*, that he may enter into your hearts, for there is a diligence of love in that; to doe as

John

John Baptist came to doe, to *prepare the way of the Lord.* What was that? To bring downe the mountaines, and to raise up the Vallies, that is, those high thoughts, those high lusts that stand in opposition against the *Lord*, that barre the Doore against him, that will not let him enter into your hearts, bring downe those mountaines: againe, the vallies must bee raised up, that *God* may come and dwell in your hearts; the diligence of love is shewed in opening to the *Lord* when hee knockes, that when a thing shall bee suggested to you, it is for the *Lords* advantage to embrace it, for it is the nature of true love, it enlargeth and wideneth the heart.

2. In adorning the Soule.

Againe, love is diligent in adorning it selfe, and beautifying the Soule for the approach of the Lover, such is this love that wee speake of, it will make you make your selves new creatures: expresse your diligence therefore in labouring to adorne your hearts with graces, that the *Lord* may take a delight to dwell in you; be diligent also in cleansing your selves *from all pollution of flesh and spirit*, that when the *Lord* commeth, he may finde no sluttish corner within you, for the *Lord* hateth these: As the *Israelites* were to goe with a paddle, and cover everie filthy thing, because saith the Text, *The Lord walketh among you*: So must we doe, keep our hearts cleane if we will have the *Lord* delight to dwell with us, wee must be diligent to remove out of his sight whatsoever he hateth.

3. In keeping his Commandements.

Lastly, wee must bee diligent in keeping his com-

commands, wilt thou ſay thou loveſt *GOD*, and yet doeſt diſobey him and rebelleſt againſt him from day to day? The *LORD* careth for no ſuch love, for indeed love cannot bee otherwiſe judged of than in obeying: to ſay thou loveſt him, and keepeſt not his commands, it is but a dead love, and a picture of love, it is not love indeed; it is, but, as the Apoſtle ſaith, to doe it in word, and not in truth; for when you love him indeede, you doe the things he would have you to doe: Therefore ſo much diligence in keeping his commands, ſo much love, hee that doth moſt, loveth moſt. And ſo you ſee the conditions that are required in this love, what a kinde of love it is that *God* will have at your hands, or elſe he will not take it of you.

Now my brethren, there remaines but one thing more, wherewith wee will conclude this point, that is, now I have beene ſo large in ſhewing you what this love is, (wherein you cannot blame us if wee preſſe you to it, becauſe it is one of the greateſt and moſt radicall vertues, Faith and Love, therefore we have beene the larger in deſcribing it to you;) I ſay, now you have heard what it is, what remaines but this, to ſhew you the great danger in not loving? And that we will make to be the laſt conſectarie that we will draw from this Doctrine.

I ſay, conſider how dangerous a thing it is to neglect it, the *Lord* you ſee requires it upon paine of damnation, whatſoever you have, yet notwithſtanding if you have not this love, you are not in

Chriſt,

Christ, and so you shall be excluded. Let no man thinke that this is exaction, that it is a hard thing that the *Lord* requires it with this exaction, for what is it that he requires? If hee had required of you to offer sacrifice, as he did in the old Law, then the poore man might have objected, he had not wherewithall; if hee had required us to fight battels, the weake Man might have said he could not doe it, he was not able: but now young and old, rich and poore, all can love.

God deales not hardly with us in requiring love; because,

1. It is that which everie one may give.

Besides, if we consider who it is that requires this love, is it not the great *God* of Heaven and Earth? Is it not the Sonne? If he had commanded thee the hardest thing in the world, if he had said, thou shalt cast thy selfe into the fire, thou shalt sacrifice Children to mee; you are his creatures, and you must obey him: But when hee requires this onely at thy hands, to love him, is it not equall?

2. Hee that requires this, might have required harder things.

Besides, when hee requires this, it is for your benefit, for when you have given the *Lord* your hearts, the *Lord* gives you them againe; even as the Earth, the Water it receives from the Sea, it returnes it better back againe in springs and fountaines, and pure streames; So doth the *Lord* give you your hearts backe againe, when you have bestowed them upon him, and withall hee gives you leave to bestow them upon other things, to love all things that you may and ought to love, and which is good for you to love. Therefore the *Lord* may require it upon this penaltie, for he askes but his owne, and what hee hath deserved at

3. It is for our owne benefit.

at thy hands, therefore it is a moſt reaſonable and equall requeſt. *For what doth the Lord thy God require of thee,* ſaith *Moſes, but onely that you love the Lord your God?* So I ſay to you, what elſe doth the *Lord God* require of you?

The danger of not loving the *Lord.*

But againe, know this, that as it is a command full of equitie and reaſonableneſſe ſo the danger is the greater if you doe it not; and what that is, I will ſhew you but by one place, that is, 1 *Cor.* 16. 22. *Curſed is he that loves not the Lord Jeſus, yea let him bee had in execration to the death.* That is the place I would have you to conſider, that now when you have been acquainted with this whole Doctrine of love, you might know the danger of not performing and doing of it; whoſoever loves not the *Lord Jeſus*, let him be *Anathema Maranatha*, he curſeth him in two languages, to ſhew that it is a peremptorie curſe.

To be curſed, what.

But what is that to be curſed?

My brethren, to be curſed is to bee ſeparated, to be ſet apart, or appointed unto evill, ſo that all that love not the *Lord Jeſus*, they are men ſeparated and ſet apart to evill, ſo that no man may meddle with them, no man may touch them to doe them good: as the Saints, and thoſe that love the *LORD*, they are ſet apart that no man may touch them for hurt; ſo it is here, when a man is curſed, the meaning is this, hee is ſet apart, ſecluded from all good things, that none are to meddle with him, hee is ſet apart for evill, all things ſhall concurre together to doe him hurt; this is when the *Lord* curſeth any man, and this

is

is the caſe of every man that loves not the *Lord Jeſus*.

Our buſineſſe when wee preach the Goſpel, is but to offer the *Lord Jeſus* to you, that is all that we have to doe; and all that you have to doe that heare us, is to take *Jeſus Chriſt*, to beleeve in him, to love him: Now ſaith the *Lord*, if you will not doe this, if you will not love him, every ſuch one let him be accurſed. Now, when the *Lord* ſhall curſe a man, as *Iſaac* ſaid, *I have bleſſed him, and hee ſhall be bleſſed*: ſo whom the *Lord* curſeth, he ſhall be curſed, and it is a fearfull thing if you conſider it; and therefore we will a little open it, and ſhew you wherein this curſe conſiſts.

Which I urge the more, becauſe it is an uſuall thing among men, when they come to conſider their ſinnes in particular, wherewith they have provoked *God* to anger, they looke upon this or that groſſe ſinne, but this defect and omiſſion of love they ſcarce put into the number of their ſinnes. But that you may know now what it is not to love him, you may conſider by the greatneſſe of the puniſhment; and that you ſee here is a curſe: Now that you may know what this curſe is; know that it conſiſts in theſe foure things.

The curſe of God in foure things.

1 Separate from grace.

Firſt, it conſiſts in this, he ſhall bee ſeparated from grace and goodneſſe, from holineſſe; and this is the curſe upon his ſoule in this reſpect, in regard of excluſion from grace, which is to the ſoule as an obſtruction in the liver is to the body, as a theefe in the candle is to the candle, which

cauſeth it to waſte and conſume, and weare away; ſo it is in this curſe, when *God* ſhall lay it upon the ſoule of any man, he ſhall not thrive in grace, his inward man ſhall not proſper at all, hee ſhall be ſtill in the wearing hand, & the *Lord* ſhall take away from him that which hee ſeemes to have: when the *Lord* ſhall ſay to thee as to the fig-tree, *Never fruit grow more on thee:* that is a feare full curſe, when the *LORD* ſhall curſe, and ſay to a man, though thou haſt ſome leaves upon thee, there are ſome things that ſeeme to be good in thee, yet becauſe thou haſt not love, never fruit ſhall grow upon thee more. What a curſe is it thinke you that ſhall make the ſoule of a man to wither, as the fig-tree withered after the ſpeech of *Chriſt?* that is, when every thing ſhall drive a man off from that which is good, and carry him on to deſtruction; whatſoever befalleth him in poverty, in proſperity, riches, and friends or enemies, every thing ſhall breed his hurt: hee ſhall have riches when he is moſt ready to abuſe them, he ſhall have adverſity then when it is worſt for him to be in adverſity, that ſhall be to him as the lopping of trees out of ſeaſon: hee ſhall be as an unthrifty ſonne, ſet him to a trade in the Citie, there he goes downe the winde; put him to huſbandry in the Countrey, that thrives not with him: ſuch is the caſe of every one that loves not *Chriſt*. So my brethren, when *Chriſt* is preached to you, when you will not receive the doctrine, but refuſe it, you ſee the doome here, ſaith the Apoſtle, let him be accurſed: this cauſeth

seth men to go away from the Lord. *Because they receive not the love of the truth*, therefore he gives them up to beleeve lies; because that men receive not *Christ* in the love of the Gospell, hee gives them up to a reprobate sense, from one degree to another, till there be no remedy. We see by experience, are there not many that are given up to the sin of drinking, and idleness, and company-keeping, and others to other sins? you see many plod on in an old tracke of sin, some lying a long time in a dead sottish course, so as the most powerfull Ministery in the world will not stirre them, which is an evidence that the *Lord* hath cursed such, therfore the Ministery can doe them no good. And this is the first curse upon men that love not the *Lord Jesus*.

2 Separation from the presence of God.

But perhaps thou regardest not this curse, because thou regardest not grace and holinesse from which it sequestreth thee, but yet there is another branch of it, thou shalt be separated from the presence of the *LORD*, that is, from the joy, from the influence, from the protection of *God*; and this is a very fearefull curse. You know what it was to *Cain* in the fourth of *Genesis*, when the *Lord* had cursed him, saith he, *I am hid from thy face*: that was the great curse that was laid upon him, of which he was most sensible, that hee was separated from the presence of the *LORD*. And my brethren, this is no small thing, because *God* is the *God of all comfort*, and to be separated from his presence, is the worst thing that can befall us in this life. It was *Sauls* case, when the *LORD* had

once caſt him off, he was ſeparate from the preſence of *God*, ſo that when he came to ask counſell, the *Lord* would anſwer him no more, he would have no more to doe with him: you know how fearfull and how bitter this was to *Saul*. On the other ſide, ſee how much *Moſes* magnifies this preſence of God, *Lord*, ſaith he, *if thou goe not with us, carry us not hence:* as if the preſence of *God* were the greateſt comfort in the world, as indeed it is. This is another thing wherein yee ſhall be curſed.

3 A curſe on the outward eſtate.

Againe, there is yet another branch of it, yee ſhall not only be ſeparated from grace, and from the preſence of the *Lord*, but there ſhall be a curſe upon your outward eſtate. It is ſaid of *Cain* in the ſame Chapter, *Thou ſhalt be curſed from the earth:* it may be many that heare of being curſed from grace, and of ſeparation from the preſence of the *LORD*, are of that minde that they care not for it, that they regard it not: it may be you care not to be curſed from heaven; but to be curſed from the earth is that which goes neere to you, and that is a thing which the moſt earthly-minded man in the world is ſenſible of. Now you muſt know, that whoſoever loves not the *Lord Jeſus* ſhall be curſed from the earth, that is, there ſhal be a curſe upon you in all earthly things, in all things that belong to this preſent life whatſoever they are.

Obiect.

But you will ſay, wee ſee it quite otherwiſe, we ſee ſuch men as they, deſcribed to be men that abound in outward wealth, in outward bleſſings.

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It may be ſo in outward ſhew, but yet there is a curſe upon them notwithſtanding. *Abimelech* had the Kingdome, yet there was a curſe that never ceaſed till hee was rooted out of the Kingdome: The *Iſraelites* had the Quailes, but yet there was a curſe with them: *Ahab* had the Vineyard, but it was a curſe to him. So all theſe things that are of themſelves bleſſings and mercies in their owne nature, yet if the *LORD* will mingle them with a curſe; yee ſhall finde no eaſe from them at all: and this is a thing that is well knowne by experience, if the hearts of men will ſpeake what they know. This is the caſe of thoſe that love not the *Lord*; *The earth ſhall not give her increaſe*, you ſhall not have that ſound comfort, that ſweetneſſe, that influence of comfort from earthly bleſſings; though you have the creatures about you which naturally have beſſings in them, yet they will not give downe that milke for your comfort, you ſhall not be ſatisfied with them, you ſhall ſee a conſtant emptineſſe in them, they ſhall be to you as the ſhell without the kernell; and ſo much more ſhall ye be miſerable, becauſe ye ſhall find the leaſt comfort in them when you moſt expect it: the *Lord* meets thus with thoſe that love him not in earthly bleſſings.

Anſw. A man may be curſed in outward things in the midſt of plenty.

But laſt of all, there is one branch of this curſe which exceedes all the reſt, & that is the eternall curſe that ſhall be upon men for ever: while yee live here in this life, there is a certaine ſhew, a certaine twilight of comfort that the *Lord* ſometimes affords even to evill men; but then there

4. The eternall curſe at the day of judgement.

ſhall bee a perfect midnight, then the Sunne of comfort ſhall ſet upon you altogether, and riſe no more: in that day, ſaith the Apoſtle, it ſhall be *the day of the manifeſtation of the juſt wrath of God:* in that day when the *LORD* ſhall open the treaſures of his wrath, thoſe which have beene ſo long time a gathering. While wee live here, the clouds of *Gods* indignation are but gathering, then they ſhall grow thicke and blacke, and faſten upon you to the uttermoſt, then all the great deepes ſhall be broken up, then the flood-gates of *GODS* judgements ſhall prevaile and over-flow you; that caſe ſhall bee yours at that time, and this is a time which is to bee conſidered by you now. In *Eccleſ.*11.7. *Remember the dayes of darkeneſſe, for they are many.* My brethren, eternity is another thing than we conſider it to be while wee live in this world. In *Pſal.*78.38. *The Lord called back his wrath, & ſtirred not up all his indignation:* but at that time the *LORD* ſhall ſtirre up all his wrath; yee doe here but ſippe of this cup, but then yee ſhall drinke up the dregs of it for ever. This ſhall bee the caſe of thoſe that love not the *Lord.*

But you will ſay, this is a farre off, and therefore the leſſe terrible: it is not neer at hand.

Men may be curſed, though the curſe be not executed.

Well, though this curſe in which wee have ſhewed theſe foure branches, bee not preſently executed, yet remember this, that when we preach the Goſpel to you, as wee doe from day to day, and are ſtill offering you *Chriſt*, beſeeching you to come in, and take him and love him, but yet you

you will not, know that there is a thunderbolt alwaies following this lightening: when *John* the *Baptist* came and preached the Gospel, hee tels them presently of the curse that was to follow. You doe not know the time when the *Lord* will execute this curse; *Cain* was cursed many yeares before he died: and so *Saul*, when the *LORD* had rejected him, and had made a separation between *GOD* and him, (for a curse is but a separation, when a man is cast aside and set apart for such a purpose, so *Saul* was set apart for evill) yet hee reigned many yeares after, notwithstanding hee was under the curse. So those that the *LORD* sware in his wrath they should not enter into his rest, there was a curse upon them, yet they lived many years in the wildernesse: Therefore though the execution be not presently, and though thou be in prosperitie for the present, yet it is but *Cains* prosperitie; though he had his life continued, yet the curse lay upon him notwithstanding: therefore I say, take heede of refusing and deferring, lest he sweare in his wrath that yee shall not enter into his rest; it is a dangerous thing to refuse the *Lord Jesus*, when hee is offered the first, second, third and fourth time, and still you will not come in. Take heede and remember that speech of the Apostle that wee named to you, *Whosoever loveth not the Lord Jesus let him be accursed.* When the Apostle looked upon the men to whom hee had preached and written, You *Corinthians* to whom the Gospel hath beene plentifully preached and made knowne, those among you that have heard

me, and have been made acquainted with this doctrine of the freeneſſe of *Gods* offering grace to you; if you will not take *Chriſt* in good earneſt, if you will not love him, let ſuch a man be accurſed: and brethren, S. *Paul* was ſtirred up by the Spirit of *God* to pronounce this curſe. So I ſay, let theſe words continue in your mindes, that whoſoever loves not the *Lord Jeſus*, let him bee *Anathema Maranatha*; and *he that hath eares to heare, let him heare what the Spirit ſaith*: for happy and bleſſed are thoſe that love the *Lord Jeſus*, but miſerable and curſed are thoſe that doe not love him.

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FINIS.

OF

OF LOVE.

The eighth Sermon.

GALAT. 5. 6.

For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but Faith which worketh by Love.

HAving ſpoken of Faith and Love, it remaines that we adde to them good works; for which we will go no further than this Text: we cannot have a fitter, for, ſaith the Apoſtle, when you come to have to doe with *Chriſt Jeſus*, to bee ingrafted into him, to make your ſelves firſt acceptable to *God* through him, all the works you can do are nothing, they are no more

more than the omiſſion of them, circumciſion is the ſame with uncircumciſion: But what is of moment then? Faith (ſaith he:) But what faith muſt that bee? Such a faith as begets love: And what love muſt that bee? Such a love as ſets you on worke: ſo that you have a chaine here conſiſting of theſe three linkes; faith which when it is right, will beget love, and love when it is right will ſet you on worke; faith which workes by love. So the point wee will deliver to you out of theſe words ſhall be this.

Wee are to bee judged not only by our faith and love, but by our works.

That we are to be judged not only by our faith and love, but alſo by our workes; that no man hath faith and love, that none are new creatures, that none have ſincerity, but workes will follow.

This is a point which I doe not meane to handle at large as wee have done the other, but will endeavour to finiſh it at this time: it is a verie neceſſarie point, becauſe men are ready to applaud themſelves in their knowledge, in their good meaning, in their honeſt deſires, and in the meane time they faile in their lives and actions; therefore as thoſe are the radicall vertues which indeed make up the new creature, *Faith* and *Love*, ſo you muſt know that good workes are never diſ-joyned from them, whereſoever there is ſinceritie and a new creature, good workes will follow.

The Scripture you know is evident in this, *A good tree bringeth forth good fruit*, *Matth.* 7. that is, it cannot bee, that a man ſhall have a new heart, it

It cannot be that a man ſhould be regenerate, but that his workes will bee alſo new; looke how farre the heart of any man is holy, looke how farre his heart is put into a new frame of grace, in that meaſure his workes will be good, and his life ſanctified. In *Acts* 14.22. it is ſaid of *David*, *I have found a man after mine owne heart, who will doe whatſoever I will*: and in *Mat.*23.26. *Make the inſide cleane, that the outſide may be cleane alſo*: As if he ſhould ſay, if the inſide bee right, if the heart be ſet right within, if that be well moulded, the outſide will bee cleane, they cannot bee diſ-joyned.

If a man have a treaſure within, there will bee ſilver in his ſpeeches and actions; but if his heart be nothing worth, his words and actions will be but meere droſſe: It is the ſcope of that, *Prov.* 10.20. *The words of the righteous are as fined ſilver, but the heart of the wicked is nothing worth*: That is, when his heart is nothing worth, his ſpeeches and actions are nothing worth too, but the good man that hath his treaſure in his heart, there is ſilver and gold in his ſpeeches and actions, that is, they are likewiſe precious. Therefore let no man ſay hee hath faith and love, and as good a heart as the beſt, though his actions bee not ſo good, though he be not ſo ſtrict in his carriage; for it cannot be my brethren.

For firſt of all, if a mans heart bee good, hee hath the ſpirit of *God* dwelling there: now, ſaith the Apoſtle, 2 *Tim.*1.6. *The ſpirit is not a ſpirit of feare*, or a ſpirit of weakneſſe, a ſpirit that onely makes

*Reaſ.*1. Becauſe every Chriſtian hath the ſpirit, and that is ſtrong.

makes attempts, and is not able to bring things to paſſe; but it is *a ſpirit of power, a ſpirit of a ſound minde:* That is, doe not thou pretend thou meaneſt well, and deſireſt well, and thinke it is ſufficient, but ſtirre up the gift that is in thee, ſet thy ſelfe on worke, doe the actions that belong to thee in thy place, and doe not ſay I am not able to doe it, for wee have not received a ſpirit that is weake, but a ſpirit of power: the ſame I may ſay to every Chriſtian, If yee bee in *Chriſt*, yee have the ſpirit, which is a ſpirit of power. So you have it likewiſe, *Gal.* 5.25. *If you live in the ſpirit, walk in the ſpirit:* that is, if you have ſo much of the ſpirit, as to make you living men, ſhew it by walking in the ſpirit, by following the ſpirit, by doing that which the ſpirit guides you to; therefore it is impoſſible that man ſhould have a right minde, but that his workes alſo will be good, becauſe grace is ſtrong: in 2 *Tim.* 2.1. *And thou my ſonne, bee ſtrong in the grace received, &c.* As if hee ſhould ſay, grace is a ſtrong thing, it ſtrengthens every man that hath received it; if thou profeſſe thou haſt received the grace of *Chriſt* to regenerate thee, to change thee, and to make thee a new creature, let that appeare by ſhewing thy ſelfe ſtrong in thy actions, able and readie to doe everie thing that belongs to thee in thy place. Indeede fleſh is weake; ſo much fleſh, ſo much weakeneſſe: for that is weake, and fading, and withering, and mutable; it is graſſe, and all the purpoſes of it, and the deſies of it are no better: but the ſpirit is ſtrong, and grace is ſtrong, quite contrary

trary to the flesh: as the Prophet speaks, *Isa.* 31.3. *Yee are men and not Gods, flesh and not spirit*, when he would shew their weakenesse; as if weakenesse were a concomitant of the flesh, & strength a concomitant of the spirit: Therefore if you have the spirit of *Christ* in you, there will bee strength to goe through good workes, not onely to intend them, and purpose them, and resolve on them, but you will put those resolutions and purposes in execution.

2. *Reason.* Inwatd rectitude and good works alway go together.

Secondly, it must needs be so, because there is a chaine between good works and the inward rectitude of the heart, a chain that cannot be dis-joined; for yee shall find that these three things alwayes goe together.

First, as that indeed is the beginning of every mans renewing, there must be a knowledge, a man must be enlightened, he must be renewed in the spirit of his mind, as the Apostle saith. Now if the knowledge be right, if it be a convicting knowledge, a sanctifying knowledge, a knowledge to purpose, it will draw on affections, it cannot chuse, they are never separated; you are never truely enlightened by *Gods* Spirit, but affections follow necessarily, and then if the affections be right, if knowledge draw on holy affections, love, and feare, and desires, &c. Affections are the immediate principles of actions, there is no man that hath right affections, but good workes will follow: so that these three are never dis joyned: sanctified knowledge draweth on holy affections, and holy affections draw on good

good actions: as ye have it in *Matth.* 13. 5. *Their hearts are waxed fat, and their eares are dull of hearing*, and why? you shall see the chaine there, *lest seeing with their eyes, they should understand with their hearts, and be converted, and I should heale them*: Marke it, if they should see with their eyes, the *Lord* hath given them up to judge amisse of things, that seeing they doe not see, that is, they see not to purpose, they are not convinced, they doe not judge; for if they did see with their eyes, that is, if they did see indeed, they would have understood with their hearts, their affections would follow in their hearts: and if they were set aright, then they would be converted, that is, their lives would be turned to *God*; and if these three were done, he must needs heale them: but saith *God*, I am resolved not to heale them; therefore they shall see as if they did not see: for these will draw on one the other. So I say, if the heart were right, if there were faith and love, good workes would follow: therefore let no man say he hath grace, he hath love and faith, except his life be also holy and good.

3 *Reason.* Because there is a new creature.

Lastly, wheresoever there is faith and love, there is a change of nature; for you know that wheresoever they come, faith that is effectuall, and love that followeth from faith, it makes a man a new creature, they are the very things wherein a new creature consists. Now when a mans nature is changed, it must needs be active: for that which is naturall to a man, hee doth without unevenesse, there is no inequality in his doing it, he doth

doth it constantly, where there are naturall principles of actions, the actions flow like water from a spring: indeed where the nature of a man is not changed, that is, where there is only good purposes and good desires, and no alteration of nature, there actions do not come as water from a spring, but as water from a pumpe that is forced and extorted: but where there is a change of nature, there is no difficulty, a man doth it with facility & with desire; it is his *meat and drink to do the will of God.* Therefore I say good works will follow, there will be the same degree of holinesse, of rectitude in your lives, in your actions, as there is of grace, as there is of faith and love in your hearts. And this is enough to make the point plaine to you; the main businesse will be to make use of it, and to apply it to your selves.

use 1. Not to be content only with good meanings

And first let us make this use of it, not to content our selves with good meanings onely, as it is the fashion of men to say, my heart is as good as yours, and my meaning is as good as yours, though I be subject to infirmities, though I cannot make such a shew, though I cannot doe so much as others doe: this is the common objection, and though men say it not constantly, yet they thinke it, otherwise they would not content themselves in such a condition as they doe. But I say, deceive not your selves in this; for, my brethren, you must know that you may have good purposes and good meanings: wee will not deny you that you may have these, & yet have no true grace; for you must know that good purposes

Good purposes whence they arise.

1 Knowledge.

2 Approbation of that which is good.

ses and desires may arise from these two things, which every unregenerate man is capable of.

There may be knowledge, as you know an evil man may have knowledge of all the mysteries of salvation as well as the most holy. I doe not say he hath the sanctified knowledge, but the law of *God* is partly written in his heart; the *Lord* hath taught every man somewhat.

Secondly, in an evill and unregenerate man there may be not onely knowledge, but an approbation of what is good in it: they can approve that which is good; so farre they may goe. I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not sutable to them, yet they may approve it. Now from these two principles, to know that which is good, and to approve it, they may goe so far as to purpose and desire to serve *God*; they may have good meanings, but yet if actions follow not, if there be not reformation in their lives, if a man deny not himselfe in his beloved sin, if he come not to that outward profession of holinesse that is required in Scripture, and is seen in the lives of the Saints, he hath nothing to comfort himself withall; these good meanings will not serve the turne.

For know this, though it be true as wee see there may be actions where there is no sound heart, as the second and third ground brought forth a kinde of fruit when there was neither of them aright: hypocrites you know may goe far, they may make a blaze, as your comets doe more

more than the true ſtarres: though this be true, that there may bee abundance of good workes where there is no rightneſſe and ſoundneſſe, no ſinceritie, no pureneſſe within: yet againe alſo on the other ſide, whereſoever there is ſinceritie, there are good workes, and though many times the outſide be cleane when the inſide is not, yet the inſide is never cleane, but the outſide is cleane too: and that is the thing we muſt examine our ſelves by. Though it be not a good rule to ſay, I have good workes, therefore my heart is right: yet it is a good rule to ſay on the other ſide, I want good works, therefore my heart is not right; except there be a generall reformation in your lives, except things be reformed that you know to be amiſſe: Indeed when it is not revealed to you, then there is ſomething for you to ſay, but when you know that ſuch a dutie is to be done, that your ſpeeches ſhould bee holy, that they ſhould be ſeaſoned with Salt, that you ought to abſtaine from ſinnes of all kindes, from all appearance, that you ought not to admit any kinde of dalliance, not the leaſt touch of any ſinne. Now not to ſet your ſelves with all your might to reforme this, this is a ſure argument you are not right: for if the generall frame of the heart bee good, there will be a generall reformation of the life. Therefore let no man ſay, I purpoſe well, but in this particular infirmitie I muſt be ſpared, to ſuch a thing my nature is prone, and I am given to it, I cannot tell how to refraine it, and I hope it is not ſo great a matter: Say not ſo, for if the

Though there may be good workes where the heart is unſound, yet wherever the heart is ſound, there are good works.

heart be right, the actions will be right and unblameable.

Simile. For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but crasie and unsound: yet againe it is true, there is never any that hath a sound and haile constitution, there is never a healthfull body, but the complexion is good; the heart is never right, but you shall see it without: though you have leaves without fruit, yet you never have fruit, but there are leaves, there are actions appearing. Therefore learne to judge aright of your selves, content not your selves with good purposes; onely you see the complaint of the Scripture of the lacke of this in people. What is the reason the *LORD* calls for *obedience rather than sacrifice?* Because that is the touchstone that every man is tried by. *I am weary*, saith he, *of your fat of Rammes, I am burdened with your sacrifices, Esa.* 1. The thing that I desire is that you *cease to doe evill, and learne to doe well*; that is the thing that the *Lord* lookes for at every mans hand: these outward performances are good, they must be done, and these good meanings must be had; but yet that is not enough, you are not to judge your selves by that.

Object. But it will be objected, that the best men have their failings, those that have a good heart, yet doe wee not finde them subject to infirmities as well as other men? And if this be the rule we are to be judged by, who shall be saved?

Answ. To this I answer first, it is true that the most holy

holy men may many times doe that which is ill, but it is by accident; it is when they are transported, when they are carried besides their purpose. As a man that is bound for such a place, saying such a way, his compasse stands still right, he alters not that, though the wind carry him violently another way, yet he looks still to the right way, that is his intent still; and it is knowne by this, when the winde is over, and the gust is past, he returnes againe and sayleth to the haven he intended to go to at the first. So it is with all the Saints, they saile by a right compasse, their intents are still good; whensoever they doe otherwise, it is by accident, it is when they are over-born by some temptation, by some passion, when they are not perfectly themselves.

Holy men have faylings.
1
When they are suddenly transported.
Simile.

Againe, you must know this, that every holy Man, as he hath grace in him, and a principle of holy actions, so he hath also flesh in him, and a principle of evill actions; now that principle may sometimes prevaile and get ground of him; yea it may prevaile mightily sometimes, and make him doe as evill actions as the worst man. For that is a true rule, a Man that excelleth in grace may sometimes excell in ill doing; you must take me aright, that is, a man that hath a more impetuous spirit than another, so that none excelleth such a spirit when it is set aright, he may be as impetuous in evill-doing for a fit, for a time, when that evill principle within him shall get the better. Therefore though you see a good Man sometime unlike himselfe for a fit, yet it is at that time when

2
Holy men have flesh in them as well as spirit.

the fleſh prevailes, for now grace though it be there, yet ſometimes it is layd aſleepe, it is not alwaies acted: as the Philoſopher was wont to ſay, It is one thing to have knowledge, and another thing to uſe it alway: ſo is it with grace, ſomtimes the Saints doe not uſe that grace and holineſſe, and hence it is that they are ſubject to great failings; but I ſay it is by fits and by accident, the conſtant courſe of their life is right, becauſe the conſtant frame of their heart is right.

Object. 1. But againe, there is another objection on the other ſide, that evil men ſometimes do well, as well as good men doe ſometimes ill.

Anſw. The good that evill men do, it cannot be ſaid that they doe it. To this I anſwer, that it is true they doe ſo, but yet wee muſt know that it is not they that doe it, but the good that dwelleth in them, as the Apoſtle ſpeakes in *Rom.* 7. which may be implyed on the contrary. When any regenerate man ſinneth, it is not he that doth it, but the ſinne that is there; that is, it is not the Maſter of the houſe, but a rebell that is crept in by accident: So I ſay of every evill man that doth that which is good and right, it is not he that doth it, but ſome good that is there. For it is one thing for a man to have good things in him, and another thing to bee a good man, he may doe ſome things ſometimes for a fitt that are good, *Gods* ſpirit may be there to helpe him to doe much; I ſay, not that the Spirit dwels there, but he may take up his lodging for a time, and from him he may have common aſſiſtance; common gifts that may enable him to doe much: therefore I deny not but thoſe may

A man may do good, and not be good.

may have many good flashings of lightning that may enable them to doe much; onely this wee say, *The day-spring from on high* never visited them; that is, the Morning never riseth upon them, to guide their feet in the way of peace, for that is proper to the Saints; they never have any constant light that leadeth them so farre as to bring them in: they have some lightnings indeed that guide them in this or that particular, to helpe them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Use 2. Christians better taught than great learned men without grace.

Secondly, if this be so, that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught than the greatest Clerkes: they are better taught I say, because they doe more, therefore indeed they know more. For all the knowledge we have, all the sincerities, whatsoever is right within us, if it be to be judged by the actions, then he that doth most, he knowes most; for no Man knoweth more than hee practiseth, because what knowledge soever a man hath that hee practiseth not, marke it, it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficatious, we say they are not, as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practise. As we say of drugges, they are not true when they doe not worke, but they are false and counterfeit. Every man is to be judged by what

hee doth. Therefore, I ſay, thoſe that doe moſt, thoſe are knowing men, *Thoſe that ſeeme to know*, as the Apoſtle ſaith, *know nothing as they ought*: A man may know much, a man may have a large extent of knowledge, yet this is true of him, if his life be barren, if he bring forth nothing into action all the while, hee knowes nothing as hee ought to know, though he know much. On the other ſide, the other ſort, though their extent be never ſo ſmall, yet what they know they know as they ought. Therefore when you looke upon men in the world, when you would make a judgement of them, I ſay, thoſe that know moſt, they are not the beſt, you muſt not put them in the higheſt degree, when you come to matters of Religion; but men are to be judged by their actions. When men have knowledge onely to know, as they have money to account with, and not to buy and ſell with it, it is but dead, a Man hath no good by it, that Mony makes him not the richer: ſo men that have knowledge only to know with, not to make them more uſefull in their lives, more ſerviceable to *God*, and profitable to Man, it is unprofitable knowledge: therefore thoſe are the wiſeſt Men, let them ſeeme never ſuch fooles, though they are not able to ſpeake ſo much as others; yet they know moſt that practiſe moſt. For there is that difference betweene Art and Wiſedome; indeed it is true in matter of Art, he that omitteth wilfully may be the beſt Artiſt, becauſe there is no more required of him but skill, and it is but ſome error in him, it is the commen-

dation

dation of his Art that hee erreth willingly. But now in matter of holineſſe and ſanctity, there he that knoweth and doth not, is the greateſt foole: For wiſedome conſiſts moſt in that. Wiſedome comprehends indeed theſe three.

Wiſedome in three things.

Firſt, to invent, to ſee, to know and underſtand things.

Secondly, to judge aright of things you know.

Thirdly, to put in practice that which you have concluded to be the beſt; and this latter is the greateſt part of prudence. Therefore thoſe men that know, that can diſpute well, that have cleare underſtanding, and yet doe nothing, they are the unwiſeſt: againe, thoſe that can ſpeake little, and perhaps have not ſuch a treaſure of knowledge as others, and yet can doe more, they know more than the wiſeſt. Therefore let us not miſeſteeme thoſe that are good Chriſtians, and holy men, and ſet too high a price upon others; for there is an errour under that, and it hath an ill conſequent to judge of Religion by the opinion of thoſe that are onely knowing men in Religion: No, beloved, Religion is the Art of holy men, and not of learned men; and it was the cuſtome of former times to judge of hereſies not ſo much by diſputes, as by the lives of thoſe that have beene the profeſſours of them: and that *Chriſt* directs us to, *You ſhall know them by their fruits*: and what are thoſe fruits? Their fruits are their actions.

Religion an art of holy men not of learned men.

Wee learne in Schooles what to ſay in ſuch a controverſie, how to diſpute rather than how to live: and that is the complaint wee may take up

in theſe knowing times, where *knowledge* (I confeſſe) *abounds, as water in the Sea*, but practice is thin and rare, *like graſſe upon the houſe top, of which the Mower cannot fill his hand*: and that is the burden of us that are Miniſters, that we teach much, and ſee little fruit, wee ſee no amendement of mens lives, men doe the ſame things that they were wont to doe, the duties they were wont to be defective in, they are defective in ſtill. Alas my brethren, the end of our preaching is not that you ſhould know, but that you ſhould doe and practiſe: as it is not the deſire of the Shepherd that his ſheepe ſhould returne their meat in hay againe, but he would have it in their milke and fleece: So it is not our deſire that you ſhould onely know, though indeed many come ſhort of that, but that you ſhould ſhew it in your fleece and milke, ſhew it in your lives, that all the world may ſee it there. It is not enough for him that deſires to write, to ſee the coppy, and to know it, and the faſhion of the letters, but then he hath learned it when he can write after it: ſo you muſt know Sciences are of two ſorts; indeede ſome there are, the end of which is only contemplation & knowledge: but ſome there are, the end whereof is action; and they are no further good than we practiſe them. What is Muſicke, but the practice of it? What is Phyſick? The knowledge of all will not heale a man, but the taking of it. So it is with Divinity, the knowledge that we teach is nothing worth; if you know as much as could be knowne, it were all nothing worth without practice,

Sciences of two ſorts.

practice, practice is all in all; ſo much as you practiſe, ſo much you know. It is a great matter to have your judgement true in this caſe, for when men ſhall applaud themſelves meerly in this, that they know and have right purpoſes and honeſt deſires, and ſhall eſteeme their eſtates by this, it cauſeth men to content themſelves with a looſe and negligent life, but we muſt know that *God* judgeth us by our actions, and that is our beſt rule to judge by too, therefore we ſhould learn thus to judg our ſelves.

Object.

If you object, But it is a rule that we have heard often, that the will is often taken for the deed, and if the will be preſent with us, though the action do not follow, yet we are accepted according to the will.

Anſw.

The will taken for the deed.

I

When the impediment cannot be removed

To this I anſwer in briefe; firſt, it holdeth only then when there is ſome impediment which you cannot remove: as for example, a Man hath a deſire to doe good to ſuch poore people, hee hath a compaſſionate heart, hee is willing to bee bountifull, but he wants meanes to doe it: in this caſe the *Lord* accepts the will for the deed, for upon that occaſion is this delivered in this place by *Saint Paul*: ſo it is in every thing els, when you have a deſire, and there commeth ſome impediment, that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a deſire to move his hands, his legges or armes, but becauſe of a palſie that hangs upon him, hee is not able to ſtirre them, here the will is for the deed, he is not able to doe it, though the mind

minde be right and the desire good; so when you come to such duties that are not in your power to doe, when there are some impediments that you are not able to remove; here the will is accepted for the deed.

2 When a man is ignorant of some things, and yet his desires are right.

Sometimes a man is ignorant of some particulars, and he hath a desire to obey *GOD* in all things; here the will is accepted for the deed, though he be not come to that degree of perfection as others are. But as men apply it commonly it is amisse, for when a man thinkes I have a good purpose to doe this, but I cannot pray, I cannot bee so strict in looking to my actions and speeches; here the complaint is not right. For if yee stirre up your selves, and doe the utmost you can doe, the deed will follow the will, there is no such impediment here but that you may remove. Therefore our answer is, that the reason why you cannot doe, is not because of such impediments that you cannot remove, but because your will is not yet right, which the Schoolemen call an imperfect Will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and *lusteth, and hath not*: and what is the reason? If it were a full, a complete and perfect Will, it would draw action with it, hee would not bee a sluggard any longer, but hee would draw forth his hands to doe somewhat to bring his desires to passe, but indeed he hath but light wishings and no more. And so it is with men in Christianitie, they are as *Salomons* sluggard, they wish they had such sinnes mortified, that they had such graces, they

they wish they could attaine such a measure of Faith and Love; but they take no paines, no Man hath height of grace without paines; do you think to get the greatest excellency in the world without paines? It is true, the *Lord* must doe it, but yet he doth it by your selvs, you are agents in the businesse. Therefore doe not say, I wish well and desire well; for if you would do your uttermost that you ought to doe, if your will were full and complete, and desires right and strong, you would doe more, you would excell more in grace, and would amend your lives more, you would have your lusts more mortified: therefore let not this deceive you. I should presse this further, but we will come to the last thing, because I would conclude this point with this time; and that is;

No man hath a great measure of grace without paine.

To exhort you to be doers, that your Faith may be *Effectuall Faith*, and that your Love may be *diligent Love*. This is the great businesse which we have to doe, and the thing which for the most part wee all faile in, that there is no doing, no acting, no working of our Faith: bee exhorted now therefore to adde to your faith diligent love, especially you that professe your selves to bee growne Christians, looke you to it, and know, that as in nature every thing when it is ripe brings seed and fruit; if not, it is but a dead thing, a dead plant that keepeth the roome idle. If there be that ripenesse and maturitie in you, shew it by bringing forth seed and fruit, shew it by doing something. For, my brethren, we are called into the *Lords* vineyard for the same purpose; it is not for

use 3. An exhortation to doing.

Motives to be workers.

for you now to ſtand idle, the time of your ſtanding ſtill is paſt; it is for you now to worke, for yee are now come into the day. That exhortation is excellent, 1 *Theſ.*5.6,7,8. *Let us not ſleep* (ſaith he) *as doe others, we are come out of the night.* Thoſe that are ſtill in the night, it better beſeemes them to ſleep, and to ſit ſtill and doe nothing, but let not us ſleepe as doe others, for we are of the day; let it not be ſo with you as with others, to bee much in ſpeech onely, but labour to be much in actions. As it was ſaid of *Gideon up, & be doing, and the Lord ſhall be with thee:* ſo I ſay to every one, up and be doing, and the *Lord* ſhall be with you; that is, though perhaps you doe not finde that vigour, that fervency and livelineſſe of ſpirit, yet be doing notwithſtanding, it is your wiſeſt way, for that doing will increaſe the grace within you. Exerciſe increaſeth health, as well as health enables to exerciſe; ſo the uſe of grace will increaſe grace and other abilities: motion cauſeth heate, as well as all motion commeth from heat; ſo every good action proceedeth from Grace, and good actions intend Grace: and therefore be ſtill acting, and judge of your ſelves by that; for what is Grace, what is that you call Chriſtianitie elſe, but to doe that which another man cannot doe? Therefore if there be ſuch a difference betweene you and others, as you profeſſe there is, ſhew it by doing that which another Man cannot doe, by expoſing your ſelves to that danger, to thoſe loſſes for any good cauſe, which another would not doe; by ſpending more time in prayer, by taking

The uſe of grace increaſeth it.

taking more paines with your hearts from day to day than others doe, by keeping the Sabbath better than others doe, by being more exact in looking to your wayes, that you may *be holy in all maner of converſation*, that other men will not do. I ſay, ſhew your grace, ſhew your regeneration, by being new creatures, by doing more than others; this is that which will make the world beleeve that you are Chriſtians in good earneſt, and not in ſhew onely, that your profeſſion is in deed and in truth: and truely there is no other way, this doing is that which makes a man excellent. You heare men complaine of the barrenneſſe of their grounds many times, we may likewiſe juſtly take up the complaint againſt the barrennes of the lives of men.

How goodly a ſight is it when a man looks into the husbandry, to ſee the vine full of cluſters, to ſee the furrowes full of Corne, to ſee the Trees laden with fruit. When wee looke upon men, it is the goodlieſt ſight wee can behold in *GODS* husbandry, to ſee men full of actions and good workes. I beſeech you conſider of it ſeriouſly, and now ſet upon the doing of it while there is Sand in the Houre-glaſſe, your life will not laſt long, the day doth not continue alwayes, the night will come when no man can worke. When a Candle is put out, you may kindle it againe; when the ſun is ſet, it riſeth againe; but when our life is paſt, when the glaſſe is runne, it ariſeth no more, it is turned no more, *It is appointed to all men once to die.* If yee might die twice or thrice, it were

A goodly ſight when mens lives abound with good works.

were another caſe; but now it is your wiſedome therefore while it is time, while this ſhort day laſts, to doe what you have to do concerning your ſalvation with all your might, becauſe the time is ſhort.

A true property of wiſedome.

There is nothing that is a truer propertie of wiſedome, than for a man to take hold of opportunities, not to loſe the day, nay not an houre in the day; for time is moſt precious, it is like Gold, of which every ſhred is worth ſomewhat: it is your wiſedome therefore to be oft ſowing ſeede to the ſpirit, there is none of thoſe good workes, not the leaſt of them but will doe you good in the latter end: for alas, what are your lives but your actions? So much as you doe, ſo much you live: your lives are ſhort of themſelves, why doe you make them ſhorter by doing nothing? For as we have ſaid heretofore, one Man may live more in a day than another in twenty, becauſe hee doth more: you live more as you act more.

Simile.

Pleaſure and contentment is in action.

Beſides, what is it a man ſerves for in all his labour under the Sunne? What is it that hee deſires but pleaſure, comfort and contentment? Now, my Brethren, this conſiſts in doing, in working; for all pleaſure followeth upon operation: and further than there is working there is no delight. Therefore it was a wiſe ſaying in that Philoſopher, that the happineſſe and comfort that a man hath in this life conſiſts not in abundance of wealth, in ſwimming in delights, but it conſiſts in doing the actions of a living Man, which is the greateſt comfort you can finde here in

in this life. Doe the exercises and actions of holinesse, and the more yee doe, the more comfort yee shall have; for even as light followeth the flame, so pleasure and contentment followeth action.

The end of our life.

And besides (my Brethren) what doe you live for? is it not to glorifie *GOD*? You professe so much, and how is it done? Not by your desires or good meanings, but by your actions, those are the things that men see and feele, and glorifie your heavenly Father. For when your actions shine before men, *Herein is my Father glorified*, saith Christ, *that yee bring forth much fruit*: The doing of much is that which brings glory to *God*, the more you doe this, the more glory you bring to him.

1 To glorifie God.

Againe, another end of your life is to doe good to mankinde: shall they be able to fare the better for your purposes, for your good resolutions? No, they fare the better only for that you doe for them and to them; it is your actions that benefit men.

2 To doe good to men.

Lastly, for your selves, what is it that helpeth you and doth you good? Onely your good deeds and your actions, it is that which furthers your reckoning and account. That place is much to this purpose, *Phil.* 4. 17. *I care not for a gift, but I desire fruit, because it will further your account.* Marke the phrase, the meaning is this, every good work that a holy Man doth from the time of his regeneration, (for till then no actions are spiritually good) it is put upon his score, it stands upon his reckoning,

reckoning, there is not a penny nor a halfe penny loſt; that is, the leaſt good worke is not done to no purpoſe, but the *Lord* will repay him againe every pennie and farthing. This (ſaith he) will further your account. And when will the *LORD* pay? Not onely in the day of judgement, (then indeed you ſhall be paid to the uttermoſt) but you ſhall be paid even in this life: marke that too, *You ſhall have an hundred fold here*, ſaith Chriſt, *They that forſake father, or mother, or wife, or children, ſhall have an hundred fold in this life.* Therefore, Brethren, if there be any wiſedome in the world, this is the onely wiſedome, to be ſtill doing, to be much in actions. Why doe you trifle out your time therefore to no purpoſe? *Why ſit you idle here?* Why doe you not riſe up and beſtirre your ſelves? Why doe you not fill your lives with many actions? You have good purpoſes in you, why doe you not ſtirre them up? It is true, indeed we are becalmed many times, becauſe the Spirit doth not blow upon us; but yet notwithſtanding, if we would pray for the Spirit, the *Lord* would quicken us.

Object.

But you will ſay, alas, what ſhall we do? It may be our callings give us no opportunity to doe that which other mens callings doe: if we might bee Preachers, and have ſuch and ſuch buſineſſe wherin we might only minde the things that belong to ſalvation, then it were eaſie.

Anſw. In every calling men have occaſion of doing good.

My Brethren, you muſt know that you ſhall finde continuall occaſion of doing good actions everie day, whatſoever your callings are. It is an

errour

errour among the Papists, to thinke that to give almes, to crucifie the flesh and to use that hardly, to fast, and the like, that these are the onely and the most glorious actions: They are exceeding wide; good actions are nothing else but to doe the will of the *Lord*, and to bring forth fruit; the fruit of every Tree in the Orchard is but as the actions of every Man, and then are the trees good to the Husbandman, when they are full of fruit. Every action that you doe is that fruit which *God* lookes for, now that fruit is good workes, that is pleasing to the Gardener, to the Husbandman: Therefore to doe the *Lords* will is to doe a good worke. Now by this you may see what a large field you have for good works, in what calling soever you are set, though it bee never so meane a place you have.

God actions, what.

To suffer imprisonment and disgraces for good causes, this is a good worke; for it is a great work to suffer, and in that you doe the will of the *Lord*. When a Man is sicke, and lyeth in his Chamber upon his bed, sicke of a Consumption or a Feaver, that hee is not able to stirre; yet to doe this with obedience, to submit then to the will of the *Lord*, is a good worke: for to beare a burden is a worke, to beare sickneſſe and calamity after this manner, is a worke, to thinke the *Lord* hath put mee into this condition; he might have given me strength to goe abroad as others doe, but he hath laid sickneſſe upon mee; I say the right bearing this burden is a good worke.

God workes, in suffering.

In sickneſſe.

Againe, to take paines with our hearts, to ma-

In mastering our lust.

ſter our unruly luſts & affections is a good worke. Doe not you reckon it a worke to breake Horſes, to maſter Colts? It is the trade of ſome men to doe ſo: and is it not a good worke for you to get victory over your luſts, to tame your unbridled natures, to curbe your unruly hearts & affections in all the varietie of occaſions that yee paſſe through? It is a work to behave our ſelves as becomes Chriſtians, decently, and comely, and holily, in poverty, in riches, in honour, and diſgraces; to behave our ſelves under theſe things in a right manner, to carry our ſelves patiently and holily through them as becomes good Chriſtians, this is a good worke, and this belongs to every one, though his calling be never ſo meane.

When *Paul* ſtood at the barre, and *Feſtus* reviled him, and ſaid, he was a *mad fellow*, the ſuffering of this was a worke in *Paul*: Marke his manner of carriage in it, *I am not mad moſt noble Feſtus*: there was a worke in that. So I may inſtance in the things wherein you may ſeem to do the leaſt; the ſtanding ſtill in ſome caſes is a worke: the Apoſtle makes (among the great workes that are to bee done by Chriſtians) this to be the chiefe, *To keepe our ſelves pure and unſpotted of the world*, to paſſe through all occaſions, and to be never the worſe for them, to goe through all defilements of this preſent life, and not to be tainted: and if this be a worke, how much more is it then to bee ſtill doing, to be in act and operation alwayes? Therefore do not ſay you want, when you ſhall alwaies have occaſion enough of that.

But

But you will say, these generals are good to exhort us to bee doing, but yet in particular what would you have us to doe now?

Quest.

I will instance in some few things. There are certaine times of working; as husbandmen, somtimes they have times of harvest, and sometimes they have seed times, wherein it is required that they worke more than at other times: So the Church of *God* had times and seasons, and the Common wealth hath some seasons and times when they should be set a worke to doe more than at other times; & you all know this is such a season, wherein there should be a working of every one in their severall places; I say it is time now for men to be working more than ordinary.

Answ. Our workes must be suitable to the season.

But you will say, what is it you would have us to doe?

Quest.

My brethren, *Contend for the faith once delivered to the Saints.* Marke it, the worke must be to contend for it, you must bee men of contention, let the world say what they will of you, it is a dutie that lyes on you, it is that which the Spirit calls for from you, that yee be men that should contend; you must not do it coldly, and remissely, but earnestly to strive for it. Let not pretence of indiscretion hinder you, for discretion when it is right, teacheth a man not to doe lesse but more, and better than another man, discretion wee say doth not take metall from Horses, but guides those Horses and puts them in a righter way, discretion makes no man lesse active, but it gives his actions a better tincture.

Answ. Duties suting the present times.

1. Contend for the Faith.

Discretion.

So againe, let us not say we must be moderate, for what is that moderation? Indeede the moderation that keepeth from actions, wherein is excesse, is good; but if you meane by moderation to goe a slow and easie pace in the wayes of *God*, that is coldnesse, idlenesse, carelesnesse; there is no excesse in any good way. Therefore that is your worke now to contend for the Faith, that is, for all the points of Faith; for every jot of that is precious: saith the Apostle *Jude*, it was but *once delivered to the Saints:* as if he should say, it is too precious a treasure oft to be dispensed, it was but once delivered to the world: if *Christ* did meane to come againe, and renew the Articles of our Faith, we might be more remisse and negligent, for if wee did lose them, he might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

Moderation.

The faith once delivered.

Besides, it is the common Faith, therefore every Man hath interest in it; doe not say therefore, what have I to do? it belongs to these and these men to looke after it. It is the common Faith, and every Man hath part in it, and should contend according to his place and power, and within his spheare, and remember it is a matter of much moment, for every part of the Faith or little matter of Faith (I speake now of the whole doctrine of Faith) that you should be exceeding exact in keeping of it, that it receive no detriment, especially in matter of opinion. For, my brethen, you must know, that it were better there should bee great offences committed in the Land, great and no-

Common faith.

Errour in opinion worse than errour in practise.

notorious crimes, than that there ſhould bee any loſſe in the matter of Faith; becauſe where the opinions of men are ſet wrong, that is a principle that carries them ſtill on. Great ſinnes come from great paſſions, and men are able to ſee them, and when the paſſion is gone over, they are eaſily recalled againe; but errours in opinion are matters of great moment, therefore it belongs to everie one to looke to it, to us that are Preachers in our places, to Magiſtrates in their places, to every Man to contend for the common Faith: and know this my brethren, that there are certaine opportunities which the *Lord* gives you, and you muſt take heede of neglecting them, it may be to let a thing goe ſometimes, it will never be recovered againe. Therefore looke that you be diligent in it, ſtirre up your ſelves to doe it, while there is occaſion offered. In other things, men are apt to be men of action, they would have imployment, and worke that they may bee ſome body in the World; and it is very well, there is ſomething in that, it is a nobleneſſe of diſpoſition ſo to doe: but alas, what poore and weake reward have you for that? It may be a little vaine glory, it may be ſome applauſe from Princes or people, it may be ſome emptie ayrie preferment. To doe the will of the *Lord*, the worke he hath given you to doe, it is no matter what it is for, a ſervant muſt not chuſe his worke; I ſay whatſoever it is, though in never ſo meane a thing, the greateſt excellency is to doe his will that makes us Kings and Princes to him, that makes us partakers of the Royall bloud, as

Christ saith, *These are my Brother, and Sister, and Mother, that doe the will of my Father.* It is this doing of his will, this action that puts you into a high condition: I see not that *Paul* was ambitious of any thing but of this, that he might bee doing, that he might live an usefull, a profitable life. In *Rom.* 15.20. *I was ambitious*, saith S. *Paul*, *to preach the Gospell, even where it had never beene preached*, this is all my ambition to put my selfe upon the hardest taskes: so it should be your ambition to doe something for the Church. When you reade the story of *Moses*, that *he was mighty in word and deed*; of *David*, of the Judges, and the Worthies of the Chruch, they should be so many incentives to you, to stirre you up to bee doing in your place.

2. Duty, Fast and pray.

But this is not all that we would commend to you at this time, to be men of action, and to observe the opportunities, but there is another thing, and that is this, that likewise the season commends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not bee omitted. Marke what the course of the Scripture was in every calamity, *Joel* when there was a famine begun, *Sanctifie a fast, saith the Lord, call a solemne Assembly:* when there is a plague comming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, do you not thinke now, that the omission of opportunities are sinnes for you to neglect this dutie, doe you not thinke

thinke the *Lord* will require it? It is true indeed, it is a buſineſſe that is not ordinarie, it is an extraordinarie: but doe not extraordinary times and occaſions call for it?

Againe, is it not evill in ſuch extraordinary caſes to omit ſuch an extraordinary duty? As wee finde in Scripture, when the *Lord* would call for faſting, and they did it not: Indeede to turne it to jollity and feaſting is another thing, a ſinne of a greater nature; but now the very ſtanding ſtill and omitting of this dutie is diſobedience to the *Lord*, and to be guilty of the judgements that are upon a people; I ſay the ſtanding ſtill and not haſtening to the gappe: What ſhall wee ſay then of thoſe that reſiſt this courſe, and thruſt men out of the gappe? Conſider it therefore ſeriouſly, this is a ſpeciall dutie required, the ſeaſon lookes for it that we ſhould humble our ſelves before *God*.

3. Duty, renew our covenants.

Againe, there is one thing more that wee will ſpeake of, but in a word; that is, that everie Man for his owne particular renew his ſpeciall Covenant with *God* concerning the amendment of his life in particular: for I find that in all times when the *Lord* had ſtretched forth his hand againſt a Church and Nation, that this hath beene required, that they ſhould come and enter into a Covenant with *God*: You ſhall finde that *Aſa* did it, 2. *Chron.* 16. that *Nehemiah* did it, that it was done in *Jeremiahs* time, when they had warres in hand: We have many examples of it in Scripture, every Man did it; and becauſe every man could not come to doe it perſonally, the head did

it for the reſt. I ſay the *Lord* lookes for this from every man in private, that hee ſhould doe this in a particular manner; to conſider what have I done amiſſe in my life? What have I done to provoke the *Lord*? What ſinnes of commiſſion, and what of omiſſion? Have I beene cold and luke warme? Have I been too much conformable to the times? For this is it that brings judgement upon a people; the Saints when they are not zealous, when they fall from their *firſt love*, may helpe forward a judgment as well as groſſe ſinners, yea and more too. Let every man therefore ſtirre up himſelfe to doe his dutie. In a word, we ſhould ſtrive and contend for the advancing of *Chriſts* Kingdome, for the furtherance of the Goſpell, for the good of mankinde, for the flouriſhing of the Church, wherein our own good conſiſteth; and we ſhould doe it earneſtly, we ſhould contend for it, contend with *God* in prayer, contend with our Superiours by intreaty, with our adverſaries by reſiſtance, with cold & lukewarme men by ſtirring them up, by *provoking one another to good workes*. Theſe are the workes that we exhort you to, and thus you ſhall be aſſured you have *Faith that workes by love*. Learne this, to joyne theſe together.

The ſinnes of Gods children helpe to bring judgements.

And ſo much ſhall ſerve for this time, and this Text.

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